FATIMA THE GRACIOUS

Compiled by
Abu-Muhammad Ordoni (Jordanian)

بسم الله الرحمن الرحیم

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point

Biography of Lady Fatima (a), the daughter of the Prophet (s), her titles, family life, the birth of her children, verses of the Qur'an revealed in her favour, the event of the cloak, love of the Prophet (s) towards her, her dispute with Abu Bakr after his (s) demise, her knowledge and piety, and her death and its circumstances.

Preface

In the name of Allah, The Beneficent, The Merciful.

All praise is for Allah, who created mankind, and made for them an example to follow throughout their fierce battle with evil.

Prophet Muhammad (S) was the last apostle sent by Allah to communicate to mankind Allah's Divine code (i.e. Islam). Because this code was a comprehensive one, it also dealt with the needs of women throughout history, and assigned a perfect example for them to prove beyond doubt that what Islam preaches is practical, and if properly followed, leads to everlasting felicity. This example set by Islam to women was manifested in the person of Lady Fatima az-Zahra (sa), daughter of Allah's Messenger.

Yet, the English Library lacks a comprehensive book in regard to her life; so I was asked to take upon myself the duty of translating the work of a profound Shiite speaker - Muhammad Kazim Qazwini- entitled "Fatima az-Zahra Min Al-Mahde Ila al-Lahd", into English.

As I was translating, I found the book to be in the

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form of speeches regarding the successive events of Fatima's life; therefore I decided to depend mainly on the said book for recording Fatima's biography until the time of the Prophet's death. Because of the extremely sensitive period which followed the prophet's death, and the everlasting effects which the events thereafter left upon the Islamic ideology and the structure of various Muslim sects, and issues, I deemed it necessary to study various historical books, especially those which dealt with Lady Fatima Zahra's life, to come up with the most accurate information regarding the prime of the period after .the Prophet's death

Moreover, various sermons, which were delivered during those events, were intentionally included in the book-special "Fatima's speeches", to allow researchers to study the .presented historical events independently

:The main books on which I depended in bringing about the book at hand were

Fatima Zahra Min al-Mahde Ila al Lahd, written in Arabic, by Muhammad Kazim Qazwini: .۱ pp.۶۸۰

Fatima Zahra (sa) Banou-ya Namoune-ye Islam, written in Persian, by Ibrahim Amini: .۲ pp. ۲۴۶

Fatima Zahra (sa) Umm Abiha, written in Arabic, by Fadhl Husayni Milani: pp. ۲۰۳ .۳

Fadak Fi al-Tarikh, written in Arabic, by Ayatullah Sayyid Muhammad Baqir Sadr: pp. ۱۵۲ .۴

The Message, written in English, written in Persian, by Allama Ja'far Subhani: pp. ۷۸۱ .۵

The Early History of Islam, written in English, by Sayyid Safdar Husayn: pp.۳۵۸ .۶

Al-Mizan, English translation, written by Allama Syed Muhammad Husayn Tabatabai: v. .۷ ۱

.(Nahjul Balagha, composed by Sheikh Razi on Imam 'Ali ibn Abu Talib (as .۸

In

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conclusion, it is most accurate to state that this book will be very useful not only to .inquisitive readers, but also to researchers and history students

I am grateful to Br. Muhammad Taqi Ansariyan for giving me the opportunity to serve the .cause of this Great Lady of all times

I beseech Allah to bless us all with his abundant mercy, which overwhelms every living thing, and to guide all truth seekers to Allah's right path. May His peace, blessings, and .grace be upon Muhammad, and his righteous progeny

(Abu - Muhammad Ordoni (Jordanian

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Introduction

.In The Name of Allah, The Beneficent, The Merciful

Lady Fatima az-Zahra is a female created by Allah to be a sign of His magnanimity, and incomprehensible might. For example, the Almighty Lord created Muhammad (S) as a sign of His might among prophets, and created from Prophet Muhammad (S) a daughter, Fatima az-Zahra (sa), to be a sign of Allah's ability to create a female possessing all moral excellence, and talents. In fact, Allah Almighty bestowed Fatima with a vast share of loftiness, and a high calibre of grandeur, which no other woman can possibly proclaim to have attained. She is one of the prominent people close to Allah, whose greatness was acknowledged by Heaven before the creation of mankind; and in whose regard verses from the Holy Qur'an, that are, and will be, read day and night until the Day of .Resurrection arrives

Lady Fatima az-Zahra's greatness of her personality

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will become more apparent, and the philosophy and characteristics of her actions shall be acknowledged as the mankind advances in the understanding, and realization of facts and secrets. She is whom Allah praises, and is "satisfied with her satisfaction, and is angered when she is angered." And, the Messenger of Allah (S) commends her nobility, and meritorious personality, while Imam ‘Ali (as) looked to her with respect and admiration, and the holy Imams of Ahlul Bayt sanctify, and venerate her.

I believe this book will be greatly beneficial, and useful. It is rich with informative material, has a captivating style of description, and is a comfort to the soul. The reader may appreciate all this as he reads on.

In addition, Fatima az-Zahra's life speaks of many events from which many morals and admonitions can be learned, and through which one can acquaint oneself with the true believers' lifestyle, and the perspective(s) the believer holds. Also, a period of Islamic history that was connected to Fatima's life can be reflected upon; this is despite her short life span and the fact that she was out of public view, humbled to the confines of her house where only her nearest kin knew of her prevalent activities.

In spite of the fact that she was abused, and neglected in the history, Fatima's genius is considered an example of a Muslim woman's adherence to noble traits. Fatima (sa) is a perfect example of how a daughter, wife, and mother should act while keeping

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their decency and pure character; she also showed us the Muslim women's role in the social field within the limits of religion, and virtue.

Her life conforms to Islam and proves that Islam does not deprive women of acquiring scientific, cultural, and literary knowledge; granting that they safeguard themselves modestly from recklessness, indulgence, and such actions, which would bring sorrow upon them and destroy their identities.

I believe that it is impossible that any another system can exist in the world, which guards women and protects their honour, and identities more than Islam. It is clear that the women's associations and foundations which are scattered through various Islamic countries are not only fruitless, but also have drastically brought misery to the lives of women. I have read in a newspaper that a woman's association somewhere is calling on its government to legislate a law that forbids polygamy!!!

This association which apparently considers polygamy oppressive to women, and an encroachment on their lives, seeks to stop men from marrying more than one woman, which is clearly ignorant, and ignores the fact that such a law would open the gates to corruption, and misery, depriving many women of marital happiness, and motherly love.

Suppose that a woman had to choose between marrying an already married man, or, staying at home alone until her hair begins to turn gray. Had this woman been obliged to choose the second option, then it would be inevitable that she would fall victim to one of the following

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:predicaments

First: She would either have to spend her life, including the prime of her youth, under .suppression, tension, and deprivation of the joys of life

Second: She would indulge in corruption, such as participating in late night parties, and drinking, to become a cheap product for the fulfillment of men's lust. Consequently, she would wake up to find herself with a ruined personality, a defamed name, a tarnished reputation, and deprived of honour and chastity. She would be the subject of men's lusts, and desires as long as she stays young, and attractive; but when she loses her charm and .beauty, she will be rejected by everyone, and forsaken by all men

Therefore, what is better for a woman? Having to choose between living a single life, deprived of marriage, and falling victim to one of the above mentioned predicaments; or to marry an already married man and enjoy the happiness of a marital life under the reign of Islamic justice, while keeping her honour, and chastity, thus living with an untarnished name and reputation, and establishing a family with children and participating in building !!a virtuous society

There is no third to the above-mentioned choices. The population of women in the world exceeds that of men, so if every man were to limit himself to one wife, then millions of women would remain unmarried; keeping in mind the fact that some men cannot, for many reasons, limit themselves to one wife. As such, some women cannot live in

harmony with their husbands, due to their different experiences, and motives in life. Also, women are subject to sterility, sickness, trouble, and a lot more, which would need special .effort to speak of and would divert us from our main topic

Returning to our subject, Fatima Zahra (sa), I say: be informed that despite the greatness, honor and moral excellence which Fatima enjoyed, still she has been the .target of harsh statements made by some evil Muslim, and non-Muslim writers

This becomes apparent when one refers to hadith books and studies, which besides the many excellent characteristics mentioned in her regard, a group of forged stories have .been fabricated, and added to these books by agents of past oppressive regimes

Those agents who spread poisonous flowers of speech and false hadith, which were revealed to them by their evil masters, have actually sold their souls to some creatures, .and achieved nothing save the wrath of Allah

They used their pens of enmity, and daggers of hypocrisy in obedience to those who bought from them their faith and dead conscience, all the while heedless of the Prophet's calibre, and contradicting the narrations recorded in their own books and publications, .(which praise Fatima Zahra (sa

It seems as if they are pleased to encroach upon Fatima's honor in response to the call of their evil consciousnesses; while it is clear that they realize she is the Prophet's daughter and the most beloved, and a dear person to him. It is as if

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they fear to announce their wish to disgrace the great Messenger of Allah directly; so they choose the crooked method of slandering his daughter in order to fulfill their evil .motives

Despite, I could not decipher the real motives behind these furious and harsh attacks against Fatima Zahra! Or, what the reasons are for this bizarre and deep enmity against ?!this great lady

?"!Is she not the Messenger of Allah's daughter, and "his spirit who he holds in his heart

Was she the Prophet's successor, to say that their (political) motives forced them to try to (?tarnish her reputation as they did with her great husband ('Ali ibn Abu Talib

What is the reason for this ignominy to put her down? Is it because she is the Prophet's daughter? If so, then why don't we find such a phenomenon regarding the Prophet's other daughters?! Or, could it be that she is Imam 'Ali's (as) wife? But, he married four !!wives after her, and we do not find such agitation and prejudice against them

I can imagine no sin to Fatima Zahra (sa), save being the most beloved person to the Prophet of Allah (S), who preferred her over his other daughters, and wives, and that she defended and protected her husband's rights when she appeared in the mosque to demand her usurped rights (Fadak), and property granted to her by Allah, and the Last .Prophet

But do these reasons justify the unfounded attacks, and attempts carried out by so called

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?Muslims to tarnish her status

Moreover, the Jewish and Christian Orientalists played an important role in this deal; they attempted to tarnish the sacred Islamic beliefs and holdings by spreading vain and baseless sayings among the Muslims. Some so-called Muslims translated their iniquitous writings, and published and distributed them throughout the Islamic world without consulting the authentic sources, or, revising them, as if their intentions were the same as .those of the orientalists

It is best to bring a summarized example in this regard, which Sheikh Amini mentioned in :his book, Al-Ghadir, volume ٣, page ١٠

A Christian Oriental named Amil Darmangam wrote a book entitled "The Life of Muhammad", in which he slandered Islam, the Holy Qur'an, and the Holy Prophet (S), and fabricated misleading and deceitful stories about them. This book was then translated by a Palestinian by the name of Muhammad Adil Zu'aitir, who did not comment on the fables, and myths included in it. Zu'aitir claimed that he did so in observance to the rules of translation! I wish I knew! Does commenting on such false information contradict the so-?called rules of translating

:Among the fables mentioned in this book are

Fatima was gloomy, Ruqayya was prettier than her, and Zainab was wittier. She (Fatima) " did not even consider her Father's feelings when he informed her, from behind the curtain, that 'Ali Ibn Abu Talib had mentioned her name. Fatima considered 'Ali to be homely, despite his great courage, so his desire to marry her was

.more than her wish to do so

Ali's' face was not handsome, for he had two slack eyes, and a low point of nose; in' addition he had a large belly and baldhead. But with all of this, ‘Ali was courageous, pious, honest, faithful, devout and virtuous together with limpness and irresolution!!

Ali used to irrigate palm trees which belonged to a Jew, in return for a handful of dates;' when he returned home he would give them to his wife and gloomily say: "eat and feed your children"!

He would become so furious after every argument that he would leave the house to sleep in the mosque, where his father-in-law followed him, and patting his shoulder advised him to temporarily reconcile with Fatima!! It even happened that once the Prophet saw Fatima crying with traces of ‘Ali's physical abuse on her face!!?

Despite Muhammad's praise of ‘Ali for his early conversion to Islam, to satisfy his daughter, the Prophet did not give much attention to him; contrary to this, the two Umayyad sons-in-law of the Prophet, the Generous Uthman and Abu Al-Asi, were more considerate of the Prophet than ‘Ali, used to complain about the Prophet's carelessness to bring happiness to his daughter's life and about the Prophet's reckoning ‘Ali an executer of non-honorable jobs. Although he authorized him to cut off necks, he avoided entrusting leadership positions to him ...Yet, worse than this was when a quarrel occurred between ‘Ali and Fatima regarding their enmity to the Prophet's wives, Fatima would sorrowfully

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..."blame her Father for not siding with his daughters

The writer of the above mentioned book added many other such fables which are nothing but crimes against history which, the writer marred the pages of his book with.

Sheikh Amini (may Allah be pleased with him) wrote in answer to this Christian's fabrications:

"I do not blame the author (may Allah amputate his ears) despite the fact that he fabricated many false stories; because he is from a people who resent Islam, and good deeds are not expected from him; for both his obvious and hidden shortcomings are revealed in his book. Rather all the blame lies on the translator who committed a massive crime against Islam and the Arabs-while considering himself one of them- but indeed: "Birds of a feather flock together".

It is clear that all, which was written in the book from these different fables and fabricated lies are nothing but heedless words that contradict the true historical facts, and oppose what the Islamic Ummah collectively agree upon in accordance to what they heard from the Holy Prophet (S).

Do the rumors spread by this book against Fatima correspond with her Father's (S) saying:

"Fatima is a human huri, whenever I long for paradise I kiss her."(١)

or:

"My daughter Fatima is a human huri."(٢)

or:

"Fatima is the true splendor." (٣)

Or, with Anas Ibn Malik's Mother saying:

"Fatima was like a moon on its full night, or, the sun covered with no clouds. She was white with a touch of

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۱- Tareekh Baghdad by Khateeb Baghdadi: v.۵, p.۸۶.

۲- Al-Sawa'iq al-Muhriqa and Is'af Ar-Raghebeen: p.۱۷۳.

۳- Nuzhat al-Jaliss: v.۲, P۲۲۲.

rose color on her face, her hair was black and she had the beautiful features of the Messenger of Allah (S)" (1)۴

Her given name "Zahra" reveals the truth of the matter. Besides, do the writers' arbitrary false judgements against Fatima's intelligence and noble manners conform to her Mother's (The Mother of the Faithful, Khadija, may Allah be pleased with her) saying:

"Fatima used to speak when she was in her Mother's womb; when she was born, she fell on the ground in a prostrating position with her finger raised." (2)

Or, Aisha's saying:

"I have not seen a person more similar to the Prophet's appearance, conduct, guidance and speech whether sitting or standing than Fatima. When she enters, the Messenger of Allah stands up, kisses and welcomes her, then takes her hand and asks her to sit in his place." (3)

Also in Bihaqi's quotation in Sunah vol. ۷, p. ۱۰۱, Aisha said:

"I have not seen anyone more similar to the Messenger of Allah's habit of speech and dialogue than Fatima"...

As for the writer's awkward description of Imam 'Ali (as) that Fatima considered him homely, and gloomy, the least that can be said is that it does not consist with what has been mentioned regarding his handsome features: He had a splendid face, as if it was the full moon, his neck appeared like a silver jug, (4) and he was cheerful, (5) whenever he smiled, his teeth appeared to be organized pearls. (6)۹

Neither does that rude description

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۱- Mustadrak al-Hakim: v.۳, p.۱۶۱.

۲- Sirat Al-Muwla, Dhakha'er al-Uqbi.

۳- Tirmadhi and Ibn Abdurabbeh in Eqd al-Farid: v.۲, p.۳.

۴- Esti'ab: v.۲, p.۴۶۹

۵- Tahdheeb al-Asma Wal-Lughat.

۶- Hilyat al-Awliya: v.۱, p. ۸۴.

is consistent with Abu Al-Aswad Duali's poetic saying that whenever he came face to face .with ‘Ali (as), he felt as if he was facing the full moon

Does your clear conscience agree with the Oriental's slandering of ‘Ali (as) as being "limp and irresolute"? While it is he that is the well - known adventurer, and invincible knight .who participated in many battles and wars

Is not ‘Ali the one who relieved the Messenger of Allah (S) from many inflictions, and calamities which had clouded the Last Prophet’s life since he spoke openly of the righteous religion until he lay down on his death bed, and sacrificed himself for the great ?Prophet as he entered his last moments

Is ‘Ali not the only soldier of Islam in whose name the following verses have been ?revealed

Do ye make the giving of drink to pilgrims, or the maintenance of The Sacred Mosque," equal to (the pious service of) those who believe in Allah and the Last Day, and strive in (the cause of Allah?" (٩:١٩

:and

(There is the type of man who gives his life to earn the pleasure of Allah." (٢: ٢٠٧"

Hence, when did ‘Ali stop competing with men, and defending the Prophet so that he ?!deserved to be described as limp and irresolute

.But indeed false claims never end

Can it be conceived that the Prince of The Faithful (as) acted in such an atrocious manner with his noble wife, while the Prophet says to him "Your conduct

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and looks are similar to mine, and you are from the same tree from which I came." (۱)۱۰

While the Prophet declared that 'Ali was the best man of his nation, for he was the most patient, and best mannered one of them all, and says:

"'Ali is the best of my nation, most knowledgeable and most patient from among them" (۲)

Would 'Ali behave in such a manner when he heard the Prophet (S) say to Fatima az-Zahra?

"I gave you in marriage to the first one to adhere to Islam from my nation, he is also the most knowledgeable and most patient among them?" (۳)

and:

"I gave you in marriage to the first Muslim and best mannered man." (۴)۱۳

Would the Prophet (S) say all of this about 'Ali, while he behaved cruelly with Fatima?

Surely the crooks fabricate many a falsehood; for 'Ali was exactly the honest and truthful one, whom the Messenger of Allah (S) said:

Can you accept the slanderous accusation made by the writer (the evil he has written) that 'Ali physically abused Fatima, the Prophet's daughter?! While you know that 'Ali is that obedient believer of the Messenger who heard the Prophet say about Fatima:

"Surely Allah is angered when you are angered, and is pleased at your pleasure." (۵)۱۴

He also said to Fatima while holding her hand:

"He who knows this, knows her, and he who does not know her; she is part of me, she is my heart and my spirit which is in

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۱- Tareekh Baghdad: v.۱۱, p.۱۷۱.

۲- Tabari, Khateeb, Dulabi as was mentioned in Kanz al-Umal: v.۶, p.۱۵۳.

۳- Musnad Ahmad: v.۵, p. ۲۶, Ryadh An-Nadherah: v.۲, p.۱۹۴.

.Ryadh An-Nadherah: v.۲, p.۱۹۴ -۴

Mustadrak al-Hakim: v.۳, p.۱۵۴., Tadhkirat al-Bast: p.۱۷۵., Maqtal al-Khawarazmi: v.۱, - ۵
.p.۵۴., Kefayat At-Talib: p.۲۱۹., Kanz al-Umal: v.۷, p.۱۱۱., Sawiq: p.۱۰۵

my side, thus he who harms her harms me." (١)١۵

:He also said

Fatima is part of me, that which annoys her annoys me, and harms me is that which" (harms her." (٢

:and

(Fatima is part of me, he who angers her, angers me." (٣"

Did the Prophet limit his praise of 'Ali to his precedence in adhering to Islam? Did he ?!endeavour to keep this a secret by only informing his daughter in order to satisfy her

Had this been true!! Then why did the Last Prophet (S) take 'Ali's hand and raise it publicly :and announce

He was the first to believe in me, and he will be the first to shake my hand on the Day of" !"?Rising

:He also informed his companions that

The first among you to appear at my domain (reservoir), is he who was the first among" ."you to follow Islam, i.e, 'Ali Ibn Abu Talib

Could this so-called secret remain hidden from the companions and those that followed them in adhering to the truth; while they insisted on extolling him as the following group did: Salman the Persian, Anas Ibn Malik, Zaid Ibn Arqam, Abdullah Ibn Hijl, Hashim Ibn Utba, Malik Al-Ashtar, Abdullah Ibn Hashim, Abu Amrah Adi Ibn Hatem, Abu Rafe, Buraidah, Jundub Ibn Zuhair, and Um Al-Khair Ibnat Al-Harash. (۴)١٨

And, is claiming that the Prophet (S) paid little attention to 'Ali consistent with the Qur'anic declaration that he ('Ali (as)) is the same as the Prophet's self?! Or, that it (Qur'an) made the reward

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.Al-Fusul al-Muhammad: p.١۵٠., Nuzhat Al-Majalis: v.٢, p.٢٢٨., Nur al-Absar: p.۴۵ -١

۲ - Sahih al-Bukhari, Muslim, Tirmadhi, Musnad Ahmad: v.۴, p. ۳۲۸., Khasaes An-Nisaee: p.۳۵.

۳- Sahih al-Bukhari, Khasaes An-Nisaee: p.۳۵.

۴- Most historical sources mention them

for the divine message the love of ‘Ali (as)? Or, with that which was narrated in the story of the roasted bird-which is mentioned in the Sahihs, and Musnads when the Prophet :said

O Allah, bring the most beloved creature to You [to Allah] so that he [‘Ali (as)] may eat" ."with me

:Or, when he said to Aisha

Surely ‘Ali is the most beloved of all men, and the most precious to me. Therefore," recognize his rights, and pay tribute to him." (۱)۱۹

:And

The most beloved of all men to me is ‘Ali." (۲)۲۰"

:And

(Ali is the best of those whom I leave behind me (after death)." (۳"’

:And

The best of your men is ‘Ali Ibn Abu Talib, and the best of your women is Fatima Bint" (Muhammad.” (۴

:And

Ali is the best of mankind, and he who denies (this) is an infidel." (۵)۲۳"’

:And

He who does not say that ‘Ali is the best of mankind is surely an infidel." (۶)۲۴"

:And in Banner's narration where it has been unanimously agreed that he (S) said

Tomorrow I will hand over the banner to a man whom Allah and His Messenger love, and" ."who loves Allah and His Messenger

:And

(Ali to me is like my head to my body." (۷"'

:And

Ali to me is like I am to my Lord." (۸)۲۶"'

:And

Ali is the most beloved to me, and the most beloved to Allah." (۹)۲۷"'

:(The Last Messenger (as) also said to 'Ali (as

I am from you, and you are"

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۱- Ryadh An-Nadherah: v.۲, p.۱۶۱., Dhakha'er al-Uqbi: p.۶۲.

۲- In another narration of: "of my kin".

۳- Mawaqif al-Aiji: v.۳, p.۲۷۶, Majma' al-Zawa'ed: v.۹, p.۱۱۳.

۴- Tareekh Baghdad: v.۴, p.۳۹۲.

۵- Tareekh Baghdad, Kunuz al-Haqaeq, Hamish al-Jame' al-Saghir p.۱۶, Kanz Al-Umal: p.۱۵۹.

۶- Tareekh Baghdad: v.۳, p. ۱۹۲, Kanz al-Umal: v.۶, p.۱۵۹.

۷- Tareekh Baghdad: v.۷, p.۱۲, Sawaeq: p.۷۵, Jame' al-Saghir by Suyuti, Nur al-Absar: p.۸۰.

۸- As-Sirat-ul-Halabiyah: v.۳, p. ۳۹۱ Ryadh An-Nadherah: v.۲, p.۱۶۳.

۹- Tareekh Baghdad: v.۱, p.۱۶۰.

(from me; or, you are from me and I am from you."(١

:And

(Ali is from me and I am from him; he is the guardian (wali) of every believer after me." (٢"

:And

In the narration regarding sending 'Ali (as) to read Surah At-tawbah (Surah No. ٩) to the-
:pilgrims on which it has been unanimously agreed, he said

No one takes it (to the pilgrims) except a man being from me and I from him." (٣)٣٠"

:And

(Your flesh is my flesh, your blood is my blood, and righteousness is on your side." (۴"

:And

(There is not a prophet who has not had a peer, and 'Ali is my peer." (۵"

Also, in a narration that Al-Hakim deemed authentic, Tabarani related to Umm Salama
:the following

Whenever the Prophet of Allah was angered, no one dared to speak to him save 'Ali.""
(۶)٣٣

:Also Aisha said

I declare) by Allah that I have not seen anyone more beloved to Allah 's Messenger than")
('Ali, or, a woman on earth more beloved to him than his wife ('Ali's wife, Fatima)." (٧

:Buraida and Ubae also said

The most beloved to the Messenger of Allah from among women is Fatima, and from"
(among men is 'Ali." (٨

:And Juma Ibn Umair said

I entered 'Ali's house with my Aunt, when I inquired as to who was the most beloved of"

all people to Allah's Messenger?! She said: Fatima. Then she was asked: And from among men? She said: her husband, ever since I

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۱- Musnad Ahmad: v.۵, p.۲۰۴, Khasaes An-Nisaee: pp.۳۶, ۵۱.

۲- Musnad Ahmad: v.۵, p.۳۵۶.

۳- Khasaes An-Nisaee: p.۸.

۴- Al-Mahasen Wal-Masawi: v.۱, p.۳۱.

۵- Ar-Ryadh An-Nadherah: v.۲, p.۱۶۴.

۶- Sawaeq: p.۷۳, Tareekh al-Khulafa by Suyuti: p.۱۱۶.

۷- Mustadrak al-Hakim: v.۳, p.۱۵۴, Khasaes An-Nisaee: p.۲۹.

۸- Khasaes An-Nisaee: p.۲۹, Mustadrak al-Hakim: v.۳, p.۱۱۵.

(met him he has been fasting and praying." (١

Furthermore, how could it be true that Allah's Messenger preferred others over 'Ali, and paid more attention to them, while 'Ali was the first man chosen by Allah to follow his Messenger from among the dwellers of Earth, as the Last Prophet (S) told Fatima in the :following narration

Surely Allah has examined the dwellers of Earth, and has chosen your Father to be a" prophet, He then examined (them), and chose your husband, then He revealed to me that (I give (you to him in) marriage, and appointed him as my successor." (٢

:The Last Prophet (S) also said to Fatima

Surely Allah chose two men from the dwellers of Earth, one being your Father and the" (other your husband." (٣

There are many other authentic traditions that Sheikh Amini (may Allah bless him) mentioned, refuting the false claims made by the misguided writer. Nevertheless, the harsh assaults against the family of Allah's Messenger are endless; as the situation requires, we will mention more of these narrations, if Allah wills. It is worthy to make a brief introduction before we embark on the core of the subject. Because this book tackles the life story of a person higher than that which mankind is accustomed to, it is incumbent upon us to speak of matters, which can be considered "transcendental", for the character discussed here is an excellent genius, and the truth of this will become clear to you as you .read on

p: ١٨

.Jame' At-Tirmadhi: v.٢, p.٢٢٧, other collective books -١

.Tabarani, Kanz al-Ummal: v.۶, p.١۵٣, Majma' al-Zawaed: v.٩, p.١۶۵ -٢

.Mawaqif al-Aiji: p.٨ -٣

Chapter ١: The Law of Inheritance

A fact which has been proven since old ages is that children's inheritance of their parents' characteristics, and that these characteristics are found in children's genes before they are transferred into their mothers' wombs. They live with these characteristics as growing (ante-natal) children, and after birth, with the growth of the child, these characteristics become more apparent.

In fact, even nursing has an amazing effect on nursed children's characteristics, as Imam 'Ali said:

"Don't have an idiot woman nurse your children, for surely nursing is a means for passing on contagious diseases."

Additionally, many detailed scripts have been published regarding this law. In light of this, it is appropriate to briefly discuss the biographies of the parents of Fatima az-Zahra (sa), so we may derive a conclusion about the magnificence that surrounded her life from the genetic perspective. Because this is not the (direct) subject of our book, we will summarize the subject as follows:

The chief of prophets, and the messengers, Muhammad Ibn Abdullah (the Last Prophet - A.S) is the purest being, the most honorable creature, and the foremost of the entire world. It was for Muhammad's (as) sake that Allah created all beings, and there is not an honor, virtue, nor, a noble deed in the existing universe that is not attributed to the great Prophet.

This is the least that can be said about the Messenger (as), there is no exaggeration or hyperbole, rather they are like saying: The sun shines, and honey is sweet.

.For this is the Messenger of Allah (S) from whom Fatima Zahra (sa) descended

As for the Lady Khadija (as), she was a beautiful, tall, light skinned woman, considered noble among her people; she was wise in decision-making, enjoyed a great deal of intelligence and sharp discernment. She bestowed her brilliant insight of the economical principles, especially in the scope of export, and import, in the business market. This was Khadija the human, the woman, and the wife; on the other hand, she granted thousands of dinars to her husband to use as he saw fit. Thus, Khadija's financial support had a great role in strengthening Islam during its prime days, when it was still in the formation stage, and critically needed material aid. Thus, Allah consecrated Lady Khadija's property to help .Islam, and fulfill its goals

:Allah's Messenger said in this regard

."No property has ever been so useful to me as Khadija's"

While in Mecca, the Prophet used this property to free the slaves, help the needy, support the poor and rescue his financially inflicted companions. He also paved the way for those who wished to immigrate; all this through Khadija's wealth from which he spent freely (during her life; and when she died, he and their children inherited it. (١

:Therefore, the meaning of the Prophet's saying

Religion succeeded and became manifest only through ‘Ali's sword, and Khadija's" .property," becomes clear

Furthermore, her conduct throughout her married life with the Messenger, is worthy of praise, and glorification; for

p: ٢٠

.Amali al-Sheikh as Sadduq -١

this reason whenever he remembered his wife, or, her name was mentioned to him, he would bless her and a feeling of sadness overcame him, and probable tears would run .down his face in her remembrance

:Once the Prophet mentioned Khadija near Aisha, Aisha responded

She was not but a such and such of an old lady and Allah replaced her with a better one" ."for you

:The Prophet replied

Indeed Allah did not grant me better than her; she accepted me when people rejected" me, she believed in me when people doubted me, she shared her wealth with me when (people deprived me, and Allah granted me children only through her."(١

Chapter ٢: The Prophet's Marriage

The Messenger of Allah (S) married Lady Khadija at the age of twenty-five, while Khadija herself was forty years old. Yet some historians allege that she was twenty-five, and still .others claim that she was twenty-eight years old

It is also said that she had two previous marriages before marrying the Prophet (S) some historians dispute this and indicate that she was a virgin when the Last Prophet (S) .married her. This last claim is not common

The Prophet's marriage to Khadija was not a usual one. It was a unique marriage because it was not initiated as a result of a love relationship, nor, was there a material, or, political motive behind it, which was commonplace among the elite classes. In fact, there was no correlation between the Prophet's economical position and that of the

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.Al-Esti'ab -١

Lady Khadija's. On one hand, the Messenger was sponsored by his poor uncle, Abu Talib, and on the other hand, Khadija was the wealthiest lady in Mecca. Thus, there was an .evident gap between them in this peculiarity

Khadija heard that the Prophet had a bright and sacred future ahead of him; perhaps she heard this from her servant Maisarah, who informed her of what had happened to the Messenger during a commercial trip to Syria in which he had worked for her. Or perhaps he conveyed to her what the monk in Busra said about the future of the Prophet-upon learning this, Lady Khadija suggested that prophet Muhammad (S) marry her, and urged him to ask for her hand from her Father, Khuwaylid (according to some historians it was .(her uncle

The Prophet, who preferred to marry a poor woman from his own economical class, apologized to Khadija and refused her request. But, she being a wise, reasonable, and honorable woman informed him that she was ready to grant him herself, and that property was not a difficult thing to put at his disposal. So, she once again urged him to .send his uncles to ask for her hand from her Father, Khuwaylid

The Prophet's uncles and aunts were astonished at this news; a very wealthy lady who sponsors hundreds of people, and tens of men work for her in her property and trade for her throughout the summer and winter seasons, between Yemen, Mecca and Syria; a great

Lady whom the noblemen had asked to marry, but she had refused them all, giving herself to a poor Quraishan young man, sponsored by his poor uncle, Abu Talib!! Could she have been honest in doing so?! Could this news be true? Safiya bint Abdul Muttalib (the Prophet's aunt) rushed to Khadija's house to validate the news. She was warmly welcomed by Khadija who informed her of her earnest desire to do so.

Chapter ٣: On the Way to a Blessed Life

When Safiya returned home and informed her brothers (the Prophet's uncles) of the authenticity of the news, happiness mixed with amazement, and astonishment overtook them.

Khadija who refused to marry the princes and lords of the Arabs, because she deemed them unworthy to marry, chose to be the wife of a poor man who owned nothing of the ephemeral things of this world, of even a foot of land!!

This was the wonder of wonders!!

The Prophet's uncles proceeded towards Khadija's house, and asked for her hand from her father (or her uncle as some historians report), who at first rejected them; but, later agreed to the proposal.

Inevitably, an appropriate sum of money had to be presented to Khadija as her dowry; how could it be obtained? And, who would donate it?

This was a difficult question at hand, until Khadija once again surprised everyone by giving four thousand dinars as a gift to the Prophet, and urged him to pay it to her father as her dowry. Although according to another historical finding, it

.was Abu Talib who paid the dowry from his own money

Even though Khadija was a woman of high standards who sacrificed material gains to achieve honor, her father, Khuwaylid, possessed contradicting values. This difference between Khadija and her father is not rare between parents and their children; in fact, this ideological difference can also be found between various classes of people, brothers, .spouses, and parents

Khadija's payment of the dowry was a unique, amazing and unforeseen act; for the Arabs were not acquainted with women giving dowries to their husbands. Thus, it was not :unexpected of Abu Jahel to incite an envious commotion and say

O people, we have thus seen men paying dowries to women; we are not used to women" :giving dowry to men" In answer to this, Abu Talib angrily replied

What is the matter with you? O you wicked man! Men like Muhammad are to be given" ."gifts and grants, but your likes give gifts that people always reject

:or he said

If it was a man like my nephew then the greatest dowries are to be granted to him, but" ."men like you cannot get married save by paying large sums of money

The blessed wedding took place in the best possible way. The Messenger (as) moved in with Lady Khadija who felt that she was going through the happiest period of her life, .because she had attained her best wishes and sweetest dreams

:Khadija gave birth to several children of whom only four daughters survived

p: ٢۴

Zainab, Umm Kulthum, Ruqiya, and Fatima az-Zahra who was the youngest and most .exalted of them all

There is a difference between historians regarding the first two daughters, for some claim that they were the Prophet's step-daughters; but the fact is that they were his (direct daughters. This fact will be explained in the coming pages, if Allah wills. (۱

Chapter ۴: Transcendental Events

The previous paragraphs spoke of Lady Khadija's excellent and noble characteristics, which should be a fantastic example for mankind to follow. She is the lady who gave birth .to Fatima az-Zahra, and brought her up with talents and virtues

Fatima az-Zahra was a descendant of two great people; we have briefly spoken about her parents, lives and virtues, and have drawn a picture through which we can look at Fatima's genius, and a corner of her life in light of genetic inheritance becomes clear to .us

Furthermore, there are undisputed facts that have been declared by the Sacred Messenger, and Ahlul-Bayt (as) that neither science, nor, contemporary discoveries have been able to discern the deep meanings, despite the scientific achievments. Because these facts are beyond the reach of machines and telescopes, photographers' advanced .lenses cannot capture their rays, nor, can natural or, logical senses realize them

Actually, the truth goes beyond material and logical realisation, for the five senses is ."unable to define it. So, you may if you wish, call these facts "The Transcendental Facts

Before elaborating on these facts, it is incumbent upon us to make a

p: ۲۵

۱- The story of Khadija's marriage was summarized and carried on from Bihar al-Anwar: .v.۶

:brief introduction, as we say

The sperm (male reproductive cell), which is formed in the gonads, eventually fuses with the ovum (female reproductive cell) to become an embryo (later foetus and a baby), developed from the blood which is produced from digesting the food by various organs of the body. Hence, there is no doubt that sperm which is a product of eating pork, or, drinking liquor differs from that which is produced from lamb (halal) meat; because of the difference in composition between various types of foods. In addition, food has peculiar effects on the human psyche and spirit; there are some foods that bring happiness to the heart and calm the nerves, while others do exactly the opposite.

Permissible and pure food(s) have beneficial effects on man; contrary to this, impure (haraam) food such as liquor, or, impermissible food like stolen, or, usurped meat harm the men. The influence of the food we eat becomes apparent in the sperm. Elaboration on this subject by procuring proof, and evidence takes special effort, which would lead us away from our original subject.

In conclusion, the food, which is eaten by the parents, has an enormous effect on the future development of the child, because it is from this food that the sperm is formed, and carried on to the womb to grow, and become a human being.

Furthermore, the psychological state of the parents during sexual intercourse has a great effect on the child's state of mind, and his psychological

behaviour in the future. Besides, the persistent want and earnest desire to have sexual .intercourse are influential on the appearance, and intelligence of the child

In light of these two points (the nutritional and psychological effects upon children), we move on to elaborate on the subject by verifying it through a selection of narrations .mentioned in Volume ۶ of Bihar al-Anwar

Gabriel descended to the Messenger of Allah (S), and told him: "O Muhammad! The Most Exalted sends His peace upon you, and commands you to refrain from (coming close to) ."Khadija for forty days

The Prophet, who loved, and adored Khadija (in obedience to Allah's command), spent forty days fasting, and praying nights. When it was close to the end of the forty days, he :summoned Ammar Ibn Yasser and asked him to go to Khadija and tell her

O Khadija! do not assume that my separation from you means abandoning, or, forsaking" you, rather my Lord commanded me to do so, so expect nothing save benevolence, for surely Allah (exalted is His Name) praises you to His most honorable angels several times a day. Therefore, with nightfall, close the door and lay down to sleep; for I will be staying ."at Fatima Bint Asad's house

.This brought sad tidings to Lady Khadija (as) who missed having the Prophet by her side

:At the end of the forty days, Gabriel once again descended to Allah's Messenger, and said

O Muhammad! The Most Exalted sends His peace upon you, and commands you"

."to be prepared for His salutation, and a gift

:The Prophet said

"?Gabriel! What is the Lord of the world's gift and what is His salutation"

."Gabriel said: "I have no knowledge of it

At that moment, Angel Michael (Mikaeel) descended with a plate covered with a handkerchief made of brocade or sarcenet, and presented it to the Prophet! Gabriel said :(to him (S

."O Muhammad, your Lord commands you to break your fasting with this food tonight"

:Imam 'Ali Ibn Abu Talib (as) said in this regard

The Prophet (S) used to order me to open the door to whoever wanted to join him when" he came to break his fast, but that night he ordered me to guard the door of the house, ."and said to me: `O son of Abu Talib! this food is forbidden to everyone save me

:Then he ('Ali) (as) said

I sat at the door, and the Prophet (S) uncovered the plate, in privacy, to find a cluster of" dates and a bunch of grapes; he ate until satisfied, and drank his need of water. He then extended his hands to be washed, so Gabriel poured the water, Michael washed his hands, and Israfil dried them. Thereafter, the remaining food with the plate ascended to :heaven. Then he (as) started to prepare himself for prayers when Gabriel said to him

Prayer is forbidden to you until you go to Khadija's house, and perform coition with her;" for Allah (Glory be to Him) ordained upon Himself to create

p: ۲۸

."noble progeny from you tonight.' So, he rushed to Khadija's house

:Khadija said

I had gotten used to seclusion by that time, so when night arrived I covered my head," put down the curtains, locked the doors, performed my prayers, put out the lantern, and retired to my bed. That night while I was between the states of sleeping, and being awake, the Prophet knocked on the door; so I exclaimed: Who is knocking on the door "?that only Muhammad knocks on

:The Prophet gently and politely replied

"Open the door Khadija, I am Muhammad"

:Khadija said

I cheerfully got up, and opened the door for the Prophet to come in. He (as) usually" requested the water jug to perform ablution, and two short prayer prostrations before he retired. On the contrary, that night he (as) did not request the jug, nor, did he perform prayers... instead, what occurs between a woman and her husband occurred between us; and by Allah, who created the heavens, and caused water to come out of springs, before ..."the Prophet left me, I felt Fatima's weight in my womb

:It can be concluded from the above mentioned narration that

Allah Almighty commanded His Messenger to abandon Khadija a period of time so that .۱ .his longing, and wanting her increased

The Prophet (S) performed more worship so as to achieve a higher level of spirituality, .۲ .and sacredness, as a result of being in constant contact with the heavenly world

He (as) broke his fast on the .۳

p: ۲۹

.pure heavenly gift, which was quickly transformed into sperm because of its delicateness

۴. The sperm was produced from eating a delicate heavenly food that differs from .material nutrition

۵. The Prophet (S) immediately proceeded to Khadija's house in order to transfer the .sperm to her womb after the previously mentioned preparations

This narration was mentioned by the following Sunni scholars with minor variations :between some of their accounts of it

۱. Khawarazmi in his book Maqtal al- Husayn p. ۶۳, ۶۸.

۲. Dhahabi in al-Etedal v.۲, p. ۲۶.

۳. Talkhees al-Mustadrak v. ۳, p. ۱۵۶.

۴. Asqalani in Lisan al-Mizan v. ۴, p. ۳۶.

In addition, there are various traditions with minor verbal differences, and the same fundamental meaning that Fatima az-Zahra (sa) was created from a sperm produced from heavenly food. We mention herein some of these narrations, and restrict ourselves :to the part which are related to our subject in observance of briefness, and omit the rest

:Imam Ar-Ridha' (as) said: "The Prophet (S) said

On the night of my ascension to Heaven, Gabriel took my hand and led me into Paradise," then he handed me dates from which ۱ ate; those dates were formed into sperm. When I descended to Earth, I came unto Khadija who became pregnant with Fatima; thus, (Fatima is a human huri, whom whenever I long for Paradise I smell." (۱)

:Imam Baqir (as) on the account of Jabir Ibn Abdullah, said

"It was said to the Messenger of Allah: Surely you kiss, embrace

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۱- Amali As-Sadouq.

!"and bring Fatima close to you... and treat her better than your other daughters

:Imam Baqir (as) commented

Indeed, for Gabriel brought me an apple from heaven, which I ate and it was" transformed into sperm that I placed in Khadija who later bore Fatima. Hence, I smell (paradise's fragrance in her." (۱

:Ibn Abbas said

Aisha entered the house while the Messenger of Allah was kissing Fatima, so she said:" '?Do you love her, O Messenger of Allah

He replied: 'Indeed, by Allah if you knew the extent of my love for her, your love would increase for her. When I was in the forth heaven... (until he said) that I found these dates softer than butter, more pleasant than musk, and sweeter than honey. So when I descended to earth, I came unto Khadija, and she bore Fatima. Thus, Fatima is a human (huri, whenever I long for paradise I smell her. "' (۲

:This last narration was also mentioned with variations by

.Al-Khateeb al-Baghdadi in Tarikh Baghdad v. ۵, p. ۸۷ .۱

.Khawarazmi in Maqtal al-Husayn p. ۶۳ .۲

.Muhammad Ibn Ahmad al-Demashqi in Mizan al-Etedal v.۱, p. ۳۸ .۳

.Az Zarandi in Nazm Durar As Simtain .۴

.Asqalani in Lisan al Mizan v.۵, p. ۱۶۰ .۵

.Qanduzi in Yanabi' al-Mawaddah .۶

.Muhib-Ad-Din At-Tabari in Dhakhaer al-Uqbi p. ۴۳ .۷

These narrations are mentioned on the accounts of Aisha, Ibn Abbas, Saed Ibn Malik, and .Umar Ibn al-Khattab

:Sheikh Shua'b al-Misri in Ar-Rawd al-Faeq p. ۲۱۴ writes .۸

Some noble"

p: ۳۱

۱- Elal Ash-Sharaye.'

۲- Bihar: v.۶.

narrators mentioned that one day Lady Khadija (as) (may Allah be pleased with her) asked the Master of creatures (the Prophet (S)) to show her a fruit from the Dwell of Peace (Paradise). Thus, Gabriel brought him who was chosen above all two apples from :Paradise and said

:O Muhammad, He who appointed a due proportion for all things says to you'

Eat one apple, and give the other to Lady Khadija, then come unto her, for I will create" from you (both) Fatima az-Zahra. "The Chosen One did what The Guardian (Gabriel) told him to do, and.. (Until he said): 'Thus, whenever the Chosen One longed for Paradise, and its greatness, he would kiss Fatima and smell her beautiful fragrance and say: 'Fatima is a ."'human huri

There are successive narrations in this regard, but we satisfy ourselves with what has .been mentioned

There remains a point here on which elaboration is rather important; it is noticeable that the narrations clearly state that Khadija bore Fatima immediately after the Prophet's .Ascension to heaven, which took place in the second or third year after revelation

Nevertheless, there is a collection of narrations from the Holy Imams of Ahlul-Bayt (as), which state that Fatima was born five years after the first revelation to the Prophet This indicates that she stayed in her mother's womb for more than two years, which is ?!definitely incorrect. How can the contradictions between the narrations be explained

There are several probabilities, which can be given as answers to this

p: ۳۲

:question; they are

The Messenger of Allah ascended to heaven more than once, as was stated in the Book .۱ .of Kafi. This, in my opinion, is the most accurate account of this affair

Taking into account some narrations which state that Fatima (sa) was born in the .۲ second, or, third year after the first revelation (as will be mentioned together with the historians' opinions who claim that Ascension took place in the third year of revelation); this contradiction can be explained especially in light of the various sayings regarding the .month during which Ascension occurred

Among the unique merits of Fatima Zahra was that she spoke to her mother while she was still in her mother's womb. Shiite scholars are not alone in reporting this merit of Fatima; several Sunni scholars and narrators also support this fact. For instance, Abdur Rahman Shafe'i narrated in his book Nuzhat al-Majalis v. ۲, p. ۲۲۷, that Khadija (may Allah :be pleased with her) said

When I was pregnant with Fatima az-Zahra, which was an easy pregnancy, she would" ."speak to me from inside my womb

Also, Dahlawi in Tajhiz al-Jaish quoted the author of Madh al-Khulafa Ar-Rashidin as :saying

When Khadija (as)was pregnant with Fatima, she (Fatima) used to speak to her from her" .womb, but Khadija (as) kept this from the Prophet

One day, the Prophet entered the house, and found Khadija (as) speaking to someone while no one was in the room with her. He inquired as to whom she was

p: ۳۳

:speaking; she replied

.'That which in my womb, surely it speaks to me'

:Then the Prophet said

Rejoice Khadija, for this is the girl whom Allah has made to be the mother of eleven of my' .'"successors who will come after me and after their father

:Shuab Ibn Saad al-Misri mentioned the following in Ar-Rawd al-Faeq, p. ۲۱۴

At the time when Lady Khadija's (as) pregnancy had become apparent, the infidels asked" :the Prophet to show them the splitting of the moon; upon hearing this Khadija declared

O what a disappointment it would be! Had Muhammad lied while he is the best" "?Messenger of my Lord

:It was then that Fatima called Khadija from her womb, and said

."O Mother, do not be grieved, nor, sorrowful, surely Allah is with my father"

.When Fatima was born, the skies became illuminated from the brightness of her face

Likewise, the narration, which states that Khadija spoke of Fatima az-Zahra's talking .while still in her womb, has already been mentioned at the beginning of this chapter

Chapter ۵: Fatima az-Zahra's Birth

The clear disagreement on Fatima's birth date is surprising. Some scholars state that she was born five years after revelation; while others say that she was born two, or, three years before that; and still others claim that she was born five years before revelation. It should be noted that the first statement was narrated from the Imams of Ahlul-Bayt (as) which a group of Sunni scholars endorsed the same viewpoint. On the other hand, some

p: ۳۴

.Sunni scholars, and narrators speak of the second date

The following are narrations, which have been cited concerning the date of Fatima :Zahra's birth

:(Kafi (Kulayni .۱

She was born five years after (the beginning of) Prophethood, and three years after" ...."Ascension to heaven. When the Prophet died, Fatima was eighteen years old

:(Al-Manaqib (Ibn Shahr Ashub .۲

Fatima was born five years after (the beginning of) Prophethood, and three years after" Ascension [to heaven], namely on the ۲۰th of Jamadi al-Thani. She lived eight years in ..."Mecca with her father, and then she immigrated

:Al-Bihar: Imam Baqir (as) said .۳

Fatima Bint Muhammad was born five years after the (first) revelation to Allah's" ."Messenger. She died when she was eighteen years, and seventy-five days old

:Rawdhat al-Waedin .۴

...."Fatima was born five years after the (first) revelation to the Prophet"

:Iqbal al-Aamal: Sheikh Mufeed in his book Hadaiq Ar-Ryadh, said .۵

The ۲۰th of Jamadi al-Thani was the birthday of Fatima Zahra during the second year" ."after (the first) revealation

:Misbah al-Kaf'ami .۶

Although it has been said that she was born five years after (the first) revelation," ."(Fatima) was born on Far-Ridha'y the ۲۰th of Jamadi al-Thani, two years after revelation

:Misbahain .۷

Far-Ridha'y the ۲۰th of Jamadi al-Thani, two years after revelation, was the birthday of" Fatima, as was cited by some narrations. It has been mentioned in a narration that she

was born five years after revelation. The Sunnis narrate that she was born five years before

p: ۳۵

."revelation

:(Dala'el al-Imamah, on the authority of Imam Sadiq (as .۸

Fatima was born on the ۲۰th of Jamadi al-Thani, forty five years after the Prophet was" (born...etc." (۱

The above-mentioned statements are a selection of narrations from the Imams of Ahlul-Bayt (as), and the old Shiite scholars (may Allah bless their souls) declaring that Fatima az-Zahra's birth took place after revelation. Contrary to this, the Sunni scholars have :stated

:Ma'refat As-Sahabah by Abu Nu'eym .۱

Fatima was the youngest of Allah's Messenger's daughters. She was born while Quraish" ."was building Kaaba

:Maqatil At-Talibin by Abu al-Faraj al-Isfahani .۲

Fatima's birth took place before revelation, during the time that Quraish was building" ."Kaaba

.Ibn al-Athir in al-Muhktar Fi Manaqib al-Akhiar .۳

.Tabari in Dhakhaer al-Uqbi .۴

.Suyuti in Ath-Thughour al-Basimah .۵

Perhaps more research would reveal that the Sunnis adopted this viewpoint in most of .their books

After briefly examining the above-mentioned narrations, and in view of the fact that neither Ascension [to heaven], nor, the Revelation took place before the beginning of Prophethood, it becomes clear that Lady Fatima az-Zahra's birth was after revelation. Therefore, the falsity of the traditions, which claim that she was born five years prior to .the first revelation, becomes obvious

There are two motives which can be cited for those who made such false claims: The first

is to refute the prophetic traditions which reveal the story of heavenly food, and that .Fatima was born from sperm produced from an apple that came from paradise

p: ۳۶

.The above mentioned narrations were recorded in Bihar: v.۱۰ -۱

The second is to prove that Fatima Zahra was unattractive to the point that she became .eighteen years old before anyone asked to marry her

(.More light will be shed on this subject when we elaborate on Fatima's marriage)

Nevertheless, Tabari in Dhakhaer al-Uqbi, Asfuri Shafe'i in Nuzhat al-Majalis and Qanduzi :in Yanabea al-Mawaddah narrated that Khadija (as) said

Then, when (Fatima's) delivery came near, I sent for the Quraishan midwives who" ... refused to help me because of Muhammad (S). During childbirth, four ladies whose '.beauty, and brilliance were indescribable entered the house

:One of them said

"I am your Mother Eve"

:The second said

"I am Umm Kulthum, Musa's sister"

:The third said

."I am Mariam, and we have come to help you"

:Here is the same narration but in a different manner

When Khadija was about to deliver, she sent for the Quraishan women to help her give' birth to her child. They refused and said: 'We will not help you; for you became .'Muhammad's wife

In the meantime, four women entered the house; their beauty and brilliance cannot be :described. One of them said

.'I am your Mother Eve'

:The second said

.'I am Asiya Bint Muzahim`

:The third said

.'I am Kulthum, Musa's sister'

:The fourth said

."I am Mariam Bint Imran, (Isa's mother). We have come to deliver your child"

.Fatima was then born

."When Fatima fell on the ground, she was in a prostrating position, raising her finger"

Furthermore, the detailed narration was mentioned by al-Mufaddal Ibn Amr on the authority

p: ۳۷

.of Imam Sadiq (as) in vol.۱ of Al-Bihar by Al-Majlisi

In addition to what we have already mentioned about Fatima's birth, Ibn Asaker in At-Tarikh al-Kabir said:

Khadija gave her children to other women for nursing; but when Fatima was born," ."Khadija herself nursed her

.This was also stated by Ibn Kathir in Al-Bidayah wan-Nihayah

(Chapter ۶: Naming Fatima az-Zahra (sa

Naming newborn children is considered a principle divine rule. Allah Almighty named Adam, and Eve the first day He created them; He also taught Adam all names. Man, too, has followed this rule and practiced it ever since. Naming is an essential rule for civilized .people

People's names vary according to different times, generations, and languages. There may also be a relationship between the name and it's meaning; although, this is not .always true. Thus, some names can be derived from entities other than lingual material

Nevertheless, advocates of Allah's religion give names special importance. This practice has a significant meaning, for a human being is called by his name; hence, a good or, bad name leaves its effect on the holder. Indeed, there is special importance in good names; it is noteworthy to mention that when Prophet Imran's (as) wife gave birth to a daughter :she said

".And I therefore call her Mariam"

Furthermore, Allah chose the name for His prophet Yahya (as) before he was conceived. :Allah Almighty says that Zakariya, Yahya's Father, said

So give me an heir as from Thyself. "(One that) will (truly) represent me, and represent" the posterity of

!"Jacob; and make him, O my Lord! One with whom Thou art well pleased

:(His prayer was answered)

O Zakariya! We give thee good news of a son: His name shall be Yahya: On none by that " (name have we conferred distinction before." (۱۹: ۵-۷

It is also clear from His saying, "On none by that name have we conferred distinction before;" that Allah (Glory be to Him) assigns the names of His special worshippers, such .as prophets and Imams, in place of their parents

Let's take a look at a large group of narrations which discuss naming Fatima az-Zahra, plus the reason for giving her this name; also, state that her name was given to her because of certain incitements, not offhand, nor, as a result of admiring of preferring such a name; rather, it is the relationship between the name, and the person which was .considered

:Imam Sadiq (as) said

Fatima has nine names near Allah (Exalted be His Name), they are: Fatima, Siddiqah (the" honest), Al-Mubarakah (the blessed one), At-Tahirah (virtuous), Az-Zakiyah (the chaste), Ar-Radhiatul Mardhiah (she who is gratified and who shall be satisfied), Al-Muhaddathah .("(a person, other than a prophet, that the angels speak to), and Az-Zahra (the splendid

(Chapter ۷: Fatima az-Zahra (sa

:It was reported in Bihar, v. ۱۰, (۱) that Imam Abu Ja'far Al-Baqir (as) said .۱

When Fatima was born, Allah (Exalted is His Name) revealed to an angel to speak the" :name Fatima with Muhammad's tongue. Allah then said

I have bestowed knowledge upon you, and"

p: ۳۹

.Bihar: v.۱۰ -۱

:safeguarded you from menstruation." Then Abu Ja'far (as) added

By Allah, Allah (Blessed and Exalted is His Name) bestowed knowledge on her and" (safeguarded her from menstruation with the covenant." (۱

:Imam Ar-Ridha' and Imam Jawad (as) said .۲

We heard Ma'moon narrating from Rashid, from Al-Mahdi, from Al-Mansoor, from his" :father, from his grandfather that Ibn Abbas said to Mu'awiya

'?Do you know why Fatima was given that name'

.'He said: `No

:Ibn Abbas said

Because she and her followers are protected from Hell, I heard Allah's Messenger say` .'thus

:Imam Ar-Ridha', quoting his Fathers (as) said .۳

:The Messenger of Allah (S) said"

'?O Fatima, do you know why you have been given the name Fatima`

:Ali (as) said'

('?Why was she named (Fatima`

:He replied

.'"Because she [Fatima az-Zahra], and her followers (Shiites) are protected from Hell`

:Imam Sadiq (as) said .۴

?Do you know the explanation of (the name) Fatima"

:I said

.'Inform me my Master`

:He said

.'She is safeguarded from evil`

:He then added

Had Amir-Al-Mu'mineen not married her, no man on earth from Adam on would have` .'"been suitable for her until the Day of Rising

This narration was also reported by a group of Sunni scholars, among them being Ibn :Shirooyah Ad-Dailami who said

:Um Salamah said: 'The Messenger of Allah said"

.'Had Allah not created ‘Ali (as), there would not have been an equal to Fatima`

Besides Ad-Dailami, Khawarazmi in Al-Manaqib, Munawi in Kunz al-Haqaeq, and Qandouzi in Yanabea al-Mawaddah have reported this tradition by quoting Um Salamah ,and Al-Abbas

p: ۴۰

.An explanation of this tradition will soon be made -۱

.the Prophet's uncle

Kharghoushi and Ibn Batta reported in their books Sharaf An-Nabi and Ibaneh that .۵ :Imam Sadiq (as) said

:(The Messenger of Allah (S) said to 'Ali (as"

'?Do you know the reason why Fatima was given that name`

:Ali (as) said'

'?Why was she given that name`

:He (as) said

Because she [Fatima az-Zahra], and her followers (Shiites) are safeguarded from the` ."fire

:Imam Ar-Ridha' (as) said that his father quoted Amir Al-Mu'mineen (as) as saying .۶

:I heard Allah's Messenger say"

Fatima was given that name because Allah has safeguarded her, and her progeny from' (the Fire; those who meet Allah as monotheists and believers in what I preach. " (١

The above mentioned traditions have also been narrated by a large group of Sunni :scholars, among them are

:Khwarazmi in Maqtal al-Husayn, p. ۵١, said .١

:Ali Ibn Abu Talib said: 'The Messenger of Allah said"'

My daughter was named Fatima az-Zahra because Allah (Glory be to Him) safeguarded` ."'her from the Fire

Tabari in Dhakhaer al-Uqbi, Qandouzi in Yanabea al-Mawaddah p. ١٩۴ and Safawi in .٢ :Nuzhat al-Majalis reported that 'Ali Ibn Abu Talib (may Allah be pleased with him) said

:(The Messenger of Allah (S) said to Fatima az-Zahra (sa"

'?O Fatima, do you know why you have been named Fatima`

:Ali (as) said'

'?O Messenger of Allah, why was she named Fatima`

:He said

Because Allah will surely safeguard her and her progeny from the Fire on 'The Day of` '."Resurrection

Fatima's name was dear to Ahlul-Bayt; they respected the

.Bihar: v.۱۰ -۱

name, and those who held it. For instance, Imam Sadiq (as) inquired from one of his :companions about the name to be given to his newborn daughter, the man replied

."I named her Fatima"

:Imam Sadiq (as) then said

Fatima?! May the peace of Allah be upon Fatima. Now that you have given her the name" ."Fatima, refrain from slapping, or, abusing her, rather honour her

:Besides this tradition, it was reported in Wasa'el v. ٧, on the authority of Sukunei as

?O Sukunei; what grieves you"

:I answered

...'A girl has been born to me

:He said

'?What have you named her`

:I said

.'Fatima'

:Then he said

Fatima!! Oh, Oh, Oh (in admiration). He then said, `Now that you have named her`

."Fatima, refrain from abusing, cursing, or, slapping her

:Also, in Safinat al-Bihar, Imam Abu Al-Hasan Al-Kadhim said

Poverty shall not enter a house inhabited by people having the names Muhammad, and" ."Fatima from among women

:The first of these three traditions was commented on by Imam Baqir (as), he stated

By Allah, He (Glory be to Him) bestowed her [Fatima az-Zahra (sa)] with knowledge, and"

."safeguarded her from menstruation with the covenant

The covenant mentioned here refers to the corpuscle (seeds) world mentioned in the :Holy Qur'an in the following verse

When thy Lord drew forth from the children of Adam from their loins- their descendants," '?and made them testify concerning themselves (saying): Am I not your Lord

(They said: `yea!" (٧: ١٧٢

In summary, this means that Allah Almighty drew forth from Adam

p: ۴٢

from his loin), his [Adam (as)] descendants in the form of seeds (or corpuscles), then) :presented them to him, and said

I will make a covenant with your descendants that they shall worship me without" ."associating anything with me; I shall-in turn-guarantee their sustenance

"?He [Allah ((SwT))] then said to them: "Am I not your Lord

."They said: "Yes, we bear witness that you are our Lord

."He (Glory be to Him) said to the angels: "Bear witness

."The angels said: "We bear witness

It was mentioned that Allah Almighty gave Adam's descendants the ability to realize, understand, and hear His speech. He then placed them back in Adam's loin. Therefore, mankind is held in Adam until everyone shall be brought forth by Allah at the time, which has been destined by Him. So whoever adheres to Islam holds to the covenant; and .whoever disbelieves and rejects it, violates that covenant

This account was derived from a large number of traditions (hadiths), and verified narrations. Imam Baqir (as) pointed out that it was decreed that Fatima az-Zahra would be safeguarded from menstruation in that world, which is also called the "World of ."Covenant

In relation to the many traditions that spoke of the “World of Covenant”, we mention :some of them herein as examples

:It was reported in Tafsir al-Burhan that Imam Sadiq (as) said .۱

"?The Prophet was asked: "How do you excel over mankind

The Prophet answered: "I was the first one to bear witness to my Lord; when Allah took the oath

from the Prophets, and made them testify concerning themselves (our Lord Said): Am I '?not your Lord

."They replied: 'Yes. Therefore, I was the first of them to reply

(Abu Basir: "I asked Abu Abdullah-Imam Sadiq (as

?How did they answer Him [Allah (SwT)) when they were corpusclens

He said: `He implemented in them that with which they could answer Him when He ;asked

."Aisha added: "He means the covenant

:Zurareh reported that he inquired from Imam Baqir (as) about what is meant by .۲

When thy Lord drew forth from the children of Adam, from their loins, their" "descendants

He said: "(It means that He drew forth) from Adam's loins his descendants until the Day of Resurrection, so they came forth in the form of corpusclens. He then taught and acquainted them to His creation; and had He not done so, no one would have known His ."Lord

When Umar Ibn al-Khattab performed pilgrimage, and embraced the (Black) Stone, he .۳ :said

I know by Allah-that you are a stone which neither harms nor benefits, and had I not" ."seen Allah's Messenger embrace you, I would not have embraced you

:However, Imam ‘Ali (as) said

Abu Hafz, do not say this, for Allah's Messenger did not embrace it (the black stone) save" for wisdom he knew, and had you read the Qur’an and realized its interpretation, as others have, you would have understood that it can harm as well as bring benefits to you. It has two eyes, and two lips, and possesses a keen

."tongue that testifies for those who fulfill their obligations to it

."Umar Ibn Al-Khattab then said: "Then show me that in Allah's book, Abu Al-Hasan

:Imam 'Ali (as) said: 'Allah Almighty said

When thy Lord drew forth from the children of Adam (from their loins) their descendants," and made them testify concerning themselves (saying): Am I not your Lord? They answered: Yea! we do testify. Thus, when they affirmed their obedience to Him as their Lord and as His slaves, He make a covenant with them that they would make pilgrimage to His sacred House. He then created parchment finer than water, and said to the Pen: Write down My creatures' fulfillment of pilgrimage to my Sacred House. The pen wrote mankind's fulfillment of pilgrimage on the parchment, then it was said to the (Black) ".Stone: Open your mouth; it opened it and the parchment was inserted there

:He then said

Safeguard it and testify for My worshippers their fulfillment (of pilgrimage). The Stone` .'then descended in obedience to Allah

O Umar, do not you say when you embrace the stone- I have fulfilled my covenant, and" '?kept my oath, so you may testify for me

."Umar said: "Yes, by Allah

."Imam 'Ali (as) then said: "It is for this reason that you do so

A large group of narrations, which include a study regarding the "World of Covenant", can be found such as al-Kafi collected by al-Kulayni, al-Bihar by al-Majlisi, and other .collections of traditions

Nevertheless, some scholars, may Allah forgive them--misunderstood these narrations, which leads them

p: ۴۵

.to doubt their authenticity despite the unambiguous meaning of the verse

In conclusion, it was since, or, even prior to the events of the world of seeds (which is also called the "World of Covenant") that the Messenger of Allah, and his Progeny's-including .Fatima's-virtue was recognized

This fact should not be doubted for there are many narrations, which have been successively reported by scholars of both sects (Sunni and Shiite). All these narrations support this affair; the traditions that have been mentioned by the Shiite scholars are too numerous to include here. As for those, which have been reported by the Sunni scholars, Safuri Shafe'i mentioned in his book Nuzhat al-Majlis v. ۲, p. ۲۲۳, that Kesae and others :said

When Allah created Adam... (until He said) there was a brilliant girl from whom light was" illuminating, and on her head was a golden crown ornamented with diamonds; the like of .whom Adam had never seen

'?Adam asked: `My Lord who is this girl

.'Allah said: 'Fatima Bint Muhammad

'?Adam said: `My Lord, who is her husband

Allah said: `O Gabriel, open the gate of the ruby palace;' when Gabriel did, Adam saw a dome of camphor and inside it was a golden bed equipped by a young man as beautiful as .('[Prophet] Yusef (as

."He then said: "this is her husband, 'Ali Ibn Abu Talib

Also, Asqalani in his book Lisan al-Mizan v. ۳, p. ۳۴۶, writes that Imam Al-Hasan Ibn 'Ali Al-Askari (as) reported that his Fathers quoted Jabir Ibn Abdullah as saying: "The

Messenger of Allah (S) said: 'When Allah created Adam and Eve, they strutted through paradise and said: `Who are better than we?' At that moment they noticed an image of a girl like they had never seen before; from this girl came an illuminating light so bright that .it almost blinded the eyes

'?They said: 'O Lord, what is this

He [Allah ((SwT))] answered: 'This is the image of Fatima, the mistress of your women .'descendants

'?Adam asked: 'What is this crown on her head

('Allah said: 'Her husband 'Ali (as

'?Adam then asked: 'What are her two earrings

Allah replied: 'Her [Fatima az-Zahra (sa)] (two) sons, they were ordained in My ever-'existent knowledge two thousand years before I created you

Chapter ۸: Al-Siddiqah

We have already mentioned that one of Fatima's names was Siddiqah. This word means .a woman with scrupulous honesty and sincerity

Siddiqah" differs from the word "Sadook", in that the first is scrupulous and precise in" telling facts. Furthermore, several other meanings have been given to the word Siddiqah; :among them are

.A. She who is a truth-teller

.B. She who never lies

.C. She whose deeds conform to her words

.D. She who never lied, because she is used to truthfulness

.E. A woman with scrupulous speech and beliefs, and whose deeds conform to her words

F. She who believes in the commands of Allah, and His Prophet's, without doubting any of

.them

:This last opinion is supported by the following Qur’anic verse

and those who believe in Allah and His apostles; they'

p: ۴۷

(are the truthful..." (٥٧: ١٩

Although these various meanings have been given to "Siddiqah," it is unanimously agreed upon that the various verses and traditions, counted "Siddiqun" among the apostles and martyrs, who will enjoy special treatment. This becomes apparent when looking at the :following Qur’anic verses

All who obey God, and the Apostle, are in the company of those on whom is the Grace of' God, - of the Prophets. (Who teach) the Sincere (lovers of Truth), the Witnesses (who (testify), and the righteous (who do good): Ah! What a beautiful fellowship!" (۴: ۶۹

Also) mention in the Book (the story of) Ibrahim: He was a man of truth, a prophet." (۱۹:") (۴۱

Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a' (prophet." (۱۹: ۵۶

Christ the son of Mary was no more than an apostle; many were the apostles that" (passed away before him. His mother was a woman of truth." (۵: ۷۸

When interpreting "His mother was a woman of truth", it was said that Mariam was called "Siddiqah" because she believed in the signs of the Lord, her son's position, and that :which He preached to her. This point is supported by the verse

."And she believed in the words of her Lord"

Another meaning, which is given to this verse, is that Mariam was called "Siddiqah" for .her truthfulness, and the greatness of her position

After reviewing the verse, we can easily conclude that some people say they believe in ,Allah

p: ۴۸

the apostles, the divine books and religious rules, but act contradictorily. This becomes clear when some people claim they believe that Allah watches them, yet they disobey and violate His rules; while knowing of Allah's prohibition of liquor, usury, adultery, and that He decreed some rules and assigned certain duties to them, which if they perform, He will grant them paradise; and those who violate them will be subjected to Hell. These people .have not reached the level of realising their words and claims into actions

On the other hand, "Siddiqun" are those who believe in truth, and righteousness, and practice what they believe. Their number is small at any given place, or, time; in fact, a .survey might show that in some town there is not even one Siddiqah

Finally, it is easily recognized that Lady Fatima (sa) reached this level of "Siddiqun." She was given the title Siddiqah by Allah's Apostle, Prophet Muhammad (S), as was mentioned :(in Ryad An-Nadherah v.۲, p.۲۰۲. and in Sharaf An Nubuwwah; he (as) said to 'Ali (as

You have been given three things which have been given to no one else, not even me," :((they are

.You have been given a father-in-law like me and my father-in-law was not like me

You have been given an honest (Siddiqah) wife like my daughter, and ۱ have not been .given the like of her as a wife

And, you have been given Hasan and Husayn from your loin, and ۱ was not given two sons .like them

But

p: ۴۹

."you are from me, and ١ am from you

:Also, Mufadhdhal Ibn Amr said

(?I asked Imam Sadiq (as): Who gave major ablution to Fatima (Ghusl Mayyet"

('He answered: 'Amir Al -Mu'mineen (as) ('Ali

.I reacted in such a way that made it appear as if I could not believe he (as) would do so

?Thus, Imam Sadiq (as) said: It appears as if you feel uncomfortable about what I told you

.I said: May I be your sacrifice, I indeed do

He then said: Do not be annoyed by this, for Fatima was a `Siddiqah' and no one save a `Siddiq' can give her ablution. Don't you know that no one gave ablution to Mariam save .("Isa (as

Chapter ٩: Al-Mubarakah

Barakah means: multiplication, felicity and abundance; as Taj al-Arous clarifies. Also, Ragheb said: Because divine goodness springs from an ever - continuous source in an unlimited manner, it is said that anything which noticeably multiplies or, increases is .Mubarak, or, blessed

Allah Almighty gifted Fatima with abundant blessings, and made her the Mother of the .Prophet's descendants on whom Allah has bestowed ever - lasting benevolence

Upon reviewing the history of Fatima's offspring, we find that when she died, she left behind two sons and two daughters, who are: Imam Hasan (as) (son), Imam Husayn (as) (son), Zainab (as) (daughter), and Umm Kulthum (as) (daughter). But, when the event of Karbala occurred, Imam Husayn (as), and his children achieved martyrdom, and 'Ali Ibn Al- Husayn (as) (Imam Zain Al-Abedeen) was the only surviving child of Imam

p: ۵٠

Husayn. Also, seven of Imam Hasan's (as) children, and two of Zainab's (as) sons .achieved martyrdom. Umm Kulthum (as) had no children at that time

After the events of Karbala, inflictions successively befell the Prophet's descendants. Torture and massacres continued against them starting with the battle of Harra, Zaid Ibn 'Ali's and Fakh, and going through the agony they suffered throughout the Umayyad era. But, when the Abbass-ides came to power, they went beyond the Umayyad record of eradicating, and annihilating Fatima's offspring (more details about the sufferings they .(encountered can be found in Maqatel al Talibeen

The struggle continued for two centuries until Imam Al-Hasan Al-Askari (as) died in Samera (Iraq) as a result of eating poison, which was placed in his food. Furthermore, Salah Ad-Din al-Ayobi was as savage as the Abbassides in massacring the Prophet's descendants and followers. He committed mass murders and brutal crimes, which bring .chills in the spine

Nonetheless, Allah Almighty bestowed benevolence and blessings upon Fatima az-.Zahra's descendants. He implemented abundant multiplicity in them

:The interpretation of the verse

To thee have we granted Kauthar" (١٠٨:١) varies according to interpreters. The most " popular viewpoint of the meaning of Kauthar is a famous fountain, or, domain, which will be given to the Last Prophet on the Day of Resurrection; the literal meaning of Kauthar is .abundance, or, abundant benevolence

Suyuti in al-Durr al-Manthur, regarding the meaning of Kauthar, writes: "Buhkari, Ibn Jarir and Al-Hakim reported on the authority of Abu Bishr Ibn Said Ibn

:Jubair that Ibn Abbas (may Allah be pleased with him) said

.'Al-Kauthar is abundant goodness which Allah gave the Apostle`

:Abu Bishr said

:I told Ibn Jubair that some people claim that it is a river (fountain) in Paradise, he said

The fountain in Paradise is part of the abundant benevolence which He (Allah) gave him` ('[the last Prophet] (as

Razi's interpretation of the above-mentioned verse is more appropriate. He held the view that what is meant by Kauthar is Fatima az-Zahra (sa). In Majma' al Bayan, Tabarsi writes :regarding this subject

It was said that Kauthar means abundant benevolence, it has also been said that it" means the multiplicity of a given person; and the descendants of Fatima have ."enormously multiplied in a way that they will exist until the Day of Resurrection

Fakhr Razi made the following comment in his Interpretation of the Qur'an regarding this :verse

In reference to the third viewpoint which advocates the meaning of descendants to" :"Kauthar," some scholars say

Since this chapter was revealed to refute the claim of an infidel who attempted to" denounce the Prophet (S) for not having sons, it becomes clear that the meaning given here is that Allah gave the Prophet (S) offspring, which will be everlasting. We must keep in mind that numerous massacres have been committed against Ahlul-Bayt, yet still the world is full of them [their progeny]; while the Umayyads have vanished save a few who are worthless. Besides this, prominent scholars have descended from Fatima's sons, such as

p: ۵۲

."Al-Baqir, Al-Sadiq, Al-Kadhim, Al-Ar-Ridha' (as), Al Nafs Al-Zakyyah and others

This explanation correlates to the following: An infidel denounced the Prophet when one of his [prophet's] children died, and said Muhammad is now without offspring, therefore when he dies his name will die with him. It was because of this incident that Allah revealed :this chapter to His Apostle assuring him; it is as He (Glory be to Him) said

You have lost your son, but We have given you Fatima; although she is just one, Allah will" ."make that one many

A survey of the world's population attests to this conclusion; for Fatima's descendants (who are also the Prophet's descendants) are spread around the globe as follows: Iraq-one million, Iran-three million, Egypt-five million, Morocco-five million, Algeria, Tunis, Libya, Jordan, Syria, Lebanon, Sudan, the Persian Gulf countries including Saudi Arabia, Yemen, India, Pakistan, Afghanistan, and Indonesia-approximately twenty million .descendants of the Prophet of Islam

An Islamic country in which descendants of Fatima az-Zahra do not live is hard to find. Their number is estimated to be thirty - five million; however, if precise and accurate .statistics are taken, their number could be much higher

Included among the Prophet's descendants are kings, princes, ministers, scholars, writers, prominent characters, and geniuses. Some are honoured by their lineage, and others ignore it and give no importance to it. Some follow Ahlul-Bayt, while others violate their doctrine. I have even heard of some descendants of Fatima (sa) who live in Indonesia, and are enemies of Ahlul-Bayt

p: ٥٣

!(as)

More amazing is the fact that some Muslims refuse to accept their lineage of Fatima az-Zahra's (sa), and 'Ali (as); rather they claim that such a lineage is forged, and unacceptable. These people ferociously fought this idea up to the point that they shed .innocent blood to implement their ideas

Hajjaj, Mansour Dawaniqi, Haroon Al-Rashid, and others are known advocates of this .idea

:It was mentioned in volume ten of Bihar that Amr Al-Shube said

One night Hajjaj summoned me to his palace; this horrified me, so I performed ablution" and wrote my will; then went to meet him. When ١ entered his room, I saw a sword, and a leather mat (usually used for executions). I greeted him and he replied to me, and said: Do not fear anything, for I pardon you throughout the night, and until tomorrow noon.' He then ordered me to sit next to him; meanwhile a tied and shackled man was brought to ;him

Hajjaj said: `This old man claims that A١-Hasan and Al-Husayn are the Prophet's children; .'he shall prove this from the Qur'an, or, I will cut his head off

I said: 'He should be freed from his chains, because if he proves his claim, he will surely be .'freed, and if not, a sword cannot break those chains

They freed the man of his shackles, but kept his hands cuffed; I was grieved when I saw that he was Sa'id Ibn Jubair, and said: How can he bring proof from

p: ۵۴

?the Qur’an in this regard

.'Hajjaj said: `Bring me proof from the Qur’an, or, will behead you

He said: `Wait.' He waited for a while when Hajjaj repeated his demand, and Sa'id asked :for more time to think. When Hajjaj repeated his demand for the third time, Sa'id said

I seek refuge in Allah from the cursed devil, in the Name of Allah the Beneficent, the` .Merciful

We gave him Isaac, and Jacob; all (three) We guided; and before him, We guided Noah; and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron; thus do We (reward those who do good.' (۶: ٨۴

Then he stopped and said to Hajjaj: `Read the following verse, And Zakariya and John .'and Isa

'?Then Sa'id said: `How does Isa fit in here

.'Hajjaj replied: `He is one of Ibrahim's offspring

Sa'id said: `Isa did not have a father, yet he was Ibrahim's descendant because he was his daughter's (Maryam) son, therefore Hasan and Husayn are more worthy of being called the Prophet's children especially that they are closer to him (the Prophet) than Isa .'was to Maryam

.When Hajjaj heard this, he granted him ten thousands dinars, and set him free

:Shube added

In the morning I said to myself. `It is incumbent upon me to visit that old man and learn" the meaning of the Qur’an, which I thought I know but really do not.' I entered the Mosque, and found that old man giving everyone ten dinars; I then heard him say: All this is because of the blessings

p: ۵۵

of Hasan and Husayn (as). We were grieved once but cherished a thousand times; we ."also pleased Allah and His Apostle

Another narration which shows the extent of arrogance and insistence on discrediting :Ahlul-Bayt and depriving them of the honour of relationship to the Prophet (S) says

Sheikh Majlisi reported on the authority of Ihtijaj, and Tafsir ‘Ali Ibn Ibrahim in Bihar that :Abu Al-Jaroud said

:Abu Ja'far Al-Baqir (as) said to me'

Abu Jaroud, what do they (followers of other than Ahlul-Bayt) say about Al-Hasan and Al-' ('?Husayn (as

.'I said: 'They deny the fact that they are sons of Allah's Apostle

'?He then said: 'So with what do you debate them

:I said: 'With Allah's saying about Isa Ibn Maryam

And among his progeny David and Solomon, Job, Joseph, Moses, and Aaron; thus, do we" reward those who do good," (٦: ٨٤) and that Allah Almighty made Isa a descendant of ."Ibrahim

'?He said: 'Then what do they say

I said: 'They say: 'A daughter's son can be called a son but he is not actually a real .'descendant

'?He said: 'How do you argue with them

':I said: 'We quote the following verse for them

Say: Come! Let us gather together, our sons and your sons, our women and your woman." ((١

'?Then he said: 'Then what do they say

I replied: 'They say: "It is common in Arabic for a man to call another man's children Our

."'children while they are really others' children

:Imam Baqir (Abu Ja'far (as)) then said

By Allah, Abu Al-Jaroud, I shall quote'

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١ - The Prophet (S) chose Al-Hasan and Al-Husayn to represent his sons, Fatima for "women," and himself and 'Ali (as) for "ourselves." (Translator's note)

a verse from the Book of Allah which shows that Hasan and Husayn are his[Prophet .'Muhammed's (S)] direct children (form his loins); proof that can only be denied by infidels

I said: `May I be your sacrifice, what verse are you speaking of?' He answered: `When :Allah said

Prohibited to you (for marriage) are your mothers, daughters... until (those who have" ".been) wives of your sons proceeding from your loins

Ask them, Abu A١ Jaroud, was it permitted for Allah's Messenger to marry Al-Hasan and (?Al-Husayn's wives (had they been divorced

If their response is affirmative, then they have lied and sinned; and if their answer is .'"negative, it is because they are his children proceeding from his loins

In another debate, which took place between Haroun Al-Rashid and Imam Musa Ibn Ja'far (as) mentioned by Bihar Majlisi on the authority of 'Oyun Akhbar Al-Ar-Ridha', :Haroun said to the Imam

Why did you permit people to trace your ancestry back to Allah's Messenger (as) and call" you sons of Allah's Apostle while you are descendants of 'Ali? Men are traced to their fathers; Fatima was not but a vessel and her father, the Prophet your maternal !"grandfather

The Imam (as) replied: "Had the Prophet been brought back to life, and asked you for "?your daughter's hand in marriage, would you fulfill his wish

Rashid answered: "Glory be to Allah! Why wouldn't I fulfill his wish? Indeed I would be ."honored among the Arabs, non Arabs, and Quraish to do so

The Imam then said: "But he

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."would not ask to marry my daughter, nor could I give her to him in marriage

"?Rashid exclaimed: "Why not

".The Imam said: "For he has begotten me, and has not begotten you

Rashid then said: "You are right, Musa (as);" and added: "but why do you claim to be the Prophet's offspring while he did not beget sons? And, since offspring are sons not ."daughters, and you are Fatima's children, she did not have offspring

Upon hearing this, the Imam apologized to Rashid and asked to be excused; he did not want to answer him in observance to the law of prudence (taqiya). Nevertheless, Rashid insisted on hearing his arguments, and said: "You are obligated to bring me your arguments from the Qur'an, you children of 'Ali (as), and you are their Imam of the time and chief, as I was told, I will not excuse you until you bring me proof from Allah's Book, :from which you know the interpretation of every letter, as has been written in this verse

.'Nothing have We left unattended from the Book`

.("Furthermore, you dispensed with the opinions of other scholars, and `qiyas' (inference

"?The Imam then said: 'am I permitted to give you the answer

."Rashid said: "Indeed you are

The Imam then said: "I seek refuge in Allah from the cursed devil. In the name of Allah, :the Beneficent the Merciful

And among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron; thus, do We ;[Allah] reward those who do good

(".And Zakariya, and John, and Jesus (Isa"

The Imam

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"?continued, "Who is Isa's Father

The Imam then said: "Therefore, he is considered among the Prophet's offspring through Maryam; likewise, we are the offspring of the Holy Prophet (S) through our Mother, ...("Fatima (sa

These were some of the verses that Ahlul-Bayt (as) used as proof of their lineage to .(Allah's Apostle through Fatima az-Zahra (sa

:There are a great number of narrations, which declare the same thing; among them are

:Al-Khateeb al-Baghdadi v.۱, p.۳۱۶, in Tarikh Baghdad reported that Ibn Abbas said .۱

I was in the company of my father, A۱-Abbas Ibn Abdul Muttalib, sitting in the presence" of Allah's Messenger (as) when ‘Ali Ibn Abu Talib (as) entered, and greeted us. The Prophet(as) returned his Salam, stood up and while smiling, embraced him and kissed his ."forehead. The Prophet then asked him to sit near to him

"?Al-Abass asked: "Messenger of Allah, do you love him

The Prophet replied: "Uncle of Allah's Messenger! By Allah, Allah loves him more than I do. Surely, Allah made every Prophet's progeny proceed from him, and made my progeny ."proceed from this one

:Also, Khawarazmi in Manaqib p.۲۲۹, narrates the following .۲

Allah's Apostle declared: "Surely Allah made every Prophet's progeny proceed from his ."[the prophets’] own loins, and made my progeny proceed from ‘Ali's loins

:This narration was reported by the following writers

Muhib Ad-Din-Tabari in Dhakhaer al-Uqbi, Hamueeni in Faraed As-Semtain, Dhahabi in Mizan al-Etedal, Ibn Hajar in al-Sawa'iq al-Muhriqa p.۷۴, Mirza Hindi in Muntakhab Kanz al-Umal, Zarqani in Sharh Mawahib Ladonyyah, and Qandouzi in

p: ۵۹

.Yanabi' al-Mawaddah p.۱۳۸

Nisaee also mentioned in Khasaes Amir Al-Mu'mineen on the authority of Muhammad Ibn :Usama Ibn Zaid, that his Father said

Allah's Messenger said: "As for you 'Ali, you are my son-in-law, and the father of my ."'offspring; you are from me, and I am from you

:The same narrator reported that Usama said

I went to visit the Prophet of Allah one night; he (as) came out carrying something that I" didn't recognize under his cloak. When I finished my work with him I said. `What do you have under your cloak?' When he opened his cloak, I saw Al-Hasan and Al-Husayn on his :lap. The Prophet then said

These are my children and my daughter's sons; O Allah, you surely know that I love` ".them, therefore love them

Despite the large number of traditions, which declare that Al-Hasan and Al-Husayn are the Prophet of Allah's children, some ignorant writers try to deny this fact. These writers :quote the Qur'anic verse

,"Muhammad is not the Father of any of your men"

In order to prove that he [Prophet Muhammad (S)] was not anyone's Father. These writers use this verse even though it is an uncontested fact that it was revealed to prove that Zaid, the Prophet's adopted son, is not related to the Prophet (S). The Apostle gave him (Zaid) in marriage to his cousin Zainab; but when Zaid divorced her, he [Prophet Muhammad (S)] married her in obedience to Allah's command, and to prove that he (S) was not

p: ۶۰

.Zaid's Father, which would make Zainab prohibited as a wife to him

Then when Zaid had dissolved (his marriage) with her, with the necessary formalities," We joined her in marriage to thee: In order that (in the future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the later have dissolved with necessary formalities (their marriage) with them. And, (Allah's command must be fulfilled." (۳۲:۳۹

Thus, prohibiting marriage with the previous wives of a son depends on proving their actual lineage to the father; if such a lineage cannot be proved, then marrying the :previous wives is not prohibited. It is for this reason that Allah Almighty said

."Of any of your men"

If this was not the case, then what about Ibrahim, Al-Qasim, Al-Taeeb and Al-Mutahhar .who were all his [Prophet Muhammed's (S)] sons

:(Furthermore, it has already been verified that the Prophet (S) said to Imam Hasan (as

."This son of mine is a Master"

:He also said

Al-Hasan and Al-Husayn, these two sons of mine, are Imams whether they rise, or," ."forebear

:and

Every daughter's children are called to their Father, save Fatima's children; for I am their" ."Father

In another interpretation of "of any of your children," some scholars say: "What He meant by "Men", was the mature ones; and none of his children were mature at that ."time

In conclusion, whatever has been said about the Apostle's sons, can be said to include Al-Hasan and Al-Husayn. They

.were the Prophet of Allah's sons

Chapter ۱۰: At-Taherah

As we have already mentioned, one of Fatima az-Zahra's (sa) names was "At Taherah" :(the virtuous, or, pure). This meaning is related to the verse

And, Allah only wished to remove all abomination from you, ye member of the Family," (and to make you pure, and spotless." (۳۳: ۳۳

The above-mentioned verse is of great importance because of its subtle meaning and .significance

This verse is considered the main source of virtues granted to Ahlul-Bayt (as); around it various debates, and many writings took place. It might be more appropriate to say that this verse was the fulcrum of debates, contradicting viewpoints and inconsistent opinions. ."This is especially true when it comes to who was meant by "the Family," or, "Ahlul-Bayt

Nevertheless, it is indisputable that this verse, known as "the verse of purification" concerns Fatima At-Taherah (as), and both Shiite and Sunni scholars agree on this, except a very small number. This established fact has been reached in light of the traditions, which unanimously state that the said verse includes 'Ali, Fatima, Al-Hasan and Al-Husayn (as). Yet, some hold the viewpoint that the verse includes the Prophet's wives-because of the word "Family", and the sequence of the surrounding verses that include a speech to them; however, he [Prophet Muhammad (S)] prohibited even his wife, Umm .Salama, from joining them under the cloak prior to the revelation of this verse

"Although the number of narrators who report that the "verse of purification

p: ۶۲

was revealed regarding ‘Ali, Fatima, Al-Hasan and Al-Husayn (as) amounts to several hundreds, it will be useful to include narrations and sources which are reported by prominent Sunni scholars about this subject. I would like to point out that this list should .be satisfying for any clear conscience

Baghdadi in his history book Tareekh Baghdad, v. ۱۰, mentioned that Abu Sa'id Al- .۱ :Khudari remarked regarding the verse

And, Allah only wished to remove all abomination from you, ye members of the Family' ,"and to make you pure and spotless

The Messenger of Allah gathered ‘Ali, Fatima, Al-Hasan and Al-Husayn under a cloak, and :said

These are my Ahlul-Bayt (i.e., Family), O Allah; remove all abominations from them and" ".make them pure, and spotless

:Umm Salama, who was standing near the door, said

"?Am I not one of them, O Messenger of Allah"

."He said: "You are (up to a) good ending

Zamakhshari in Al-Kashaf, v.۱, p. ۱۹۳ narrated on the account of Aisha, that Allah's .۲ Messenger came out wearing an embroidered, ornamented cloak of woven black hair, when Al-Hasan Ibn ‘Ali came to him, and went under it; then Al-Husayn followed him, :then Fatima, then ‘Ali. At that moment [Prophet Muhammad (S)] quoted the verse

And Allah only wished to remove all abominations from you, ye Members of the Family," ."and to make you pure, and spotless

:Razi in his interpretation of the Qur’an v. ۲, p. ۷۰۰, (printed in Istanbul), writes .۳

When he (the Prophet) came out wearing the black cloak and"

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A١ Hasan came under it and Al-Husayn, and Fatima and ‘Ali the Prophet said: 'And Allah ......"only wishes

Ibn Al-Athir Al-Jazari reported in his book Usd al-Ghaba Fi Maarefat As-Sahabah v. ٢, p. .۴ :١٢, that Omar Ibn Abu Salamah, the Prophet's stepson, said

When the verse “And, Allah only wishes...” was revealed to the Prophet (S), he had :gathered Fatima, Hasan and Husayn under his cloak, while ‘Ali was behind him, and said

This is my family, therefore, remove all abomination from them, and make them pure` .'and spotless

Umm Salama said: Am I one of them, Messenger of Allah?' He said: 'You will be in good ."condition

:Sebt Ibn al-Jawzi reported in Tazkerah al-Aemah, p.٢۴۴, that Wathelah Ibn Asqa' said .۵

I went to ask Fatima (sa) about ‘Ali (as); she told me to go to the Messenger of Allah (S)," and ask him, so I went and sat down to wait for him; I then saw the Prophet coming in the company of ‘Ali, Al-Hasan and Al-Husayn (as). He held their hands until they entered the room. He then sat Al-Hasan on his right leg and Al-Husayn on his left leg, and ordered ‘Ali and Fatima to sit near him. The Prophet (S) covered them with his cloak (or garment) and :read: And, Allah only wishes... then the Prophet (S) supplicated to Allah, and said

.("O Allah, truly these are my Ahlul-Bayt (Family"

Imam Wahedi reported in his book Asbab An-Nozul that Umm Salama, the Prophet's .۶ (wife, narrated that Allah's Messenger (as

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was present in her house when Fatima (sa) brought him an earthenware pot filled with wheat cooked with milk. The Prophet (S) said: "Call in your husband and two sons for me." Thus, ‘Ali, Al-Hasan and Al-Husayn came and joined him in eating the food. Meanwhile, .the Prophet (S) sat on a bench, covered with a Khairban cloak

Umm Salama added: "I was in my room performing prayers when the Arch-Angel Gabriel :revealed

O Allah, these are my Family and Kin; therefore, remove all abomination from them and" ."make them pure and spotless

'?Upon hearing that, I looked in the house, and said: "Am I one of them, O Apostle of Allah

Moreover, Tirmadhi reported in his "Sahih" that Allah's Messenger since the time this verse was revealed, and for six months thereafter, stood by Fatima’s (sa) house (door), :and said

Time for) prayers Ahlul-Bayt; Allah only wished to remove all abomination from you and") ."make you pure and spotless

Ibn Sabagh al-Maliki in his book al-Fosoul al-Muhemah p.٧, narrated a tradition similar .٧ to the one already mentioned by Wahidi; but he added: Some poets said the following in :this regard

Surely Muhammad and his successor, and

Their two sons, and his virtuous, and pure daughter

Are the people of the cloak who in adhering to them, I long for

.peace and success on the Last Day

Abu Bakr Suyuti narrated this tradition on the authority of Umm Salama, Aisha, Abu .٨ Sa'id Al-Khudari, Zeid Ibn Arqam, Ibn Abbas, Dahak Ibn Muzahim, Abu al-Hamra, Omar Ibn Salama

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and others in his books: al-Durr al-Manthur v. ۵, p. ۱۹۸, Al-Khasaes al-Kubra v. ۲, p. ۲۶۴, and Al-Itqan v. ۲, p. ۲۰۰.

They all reported that the Prophet (S) gathered Fatima, ‘Ali, Al-Hasan and Al-Husayn (as), when the verse 'And, Allah only wishes to remove… ", and covered them with a cloak.

He then said: "By Allah, these are my Ahlul-Bayt, therefore remove all abomination from them pure and spotless."

۹. Tabari in Dhakhaer al-Uqbi p. ۲۱, declared that this verse was revealed in regard to the purified five (the Prophet, ‘Ali, Fatima, Hasan, Husayn), relying on Omar Ibn Abu Salama's narration.

He also reported that Umm Salama said:

"Allah's Messenger covered Fatima, ‘Ali, Al-Hasan and Al-Husayn (as), including himself with a garment, and read this verse:

"And, Allah only wished to remove all abomination from you, ye Members of the Family, and to make you pure and spotless." (۳۳: ۳۳)

She then added: "So, I came to join them when the Prophet (S) said: 'Stay where you are, you will have a good conclusion."

In another narration, she was quoted as saying:

"Allah's Messenger said to Fatima: 'Bring your bright cloak; and put his hands on them and said:

'O Allah, these are the progeny of Muhammad (S); thus, bless and praise them for surely you are praiseworthy and Exalted.'"

Umm Salama added:

"I then lifted the cloak to join them, but he pulled it away and said: You are alright."

۱۰. Muhammad Ibn Ahmad Al-Ghoutroubi reported that this verse was revealed in regard

.to Ahlul-Bayt (as) in his book Al-Jame' Li Ahkam al-Qur'an v.۱۴, p.۱۸۲

.Ibn al-Arabi in his book Ahkam al-Qur'an v. ۲, p. ۱۶۶ .۱۱

.Ibn Abd al-Bir al-Ondolosi in his book al-Esti'ab v. ۲, p. ۴۶۰ .۱۲

.Al-Bihaqi in his book As Sunan al-Kubra v., p. ۱۴۹ .۱۳

.Al-Hakim al-Nishaburi in his book al-Mustadrak al- Sahihain v.۲, p.۴۱۶ .۱۴

He narrated a tradition on the authority of Umm Salama similar to what has already been ...mentioned and

.("He (as) said: "O Allah, this is my family (Ahlul-Bayt

:Umm Salama then said

"?Messenger of Allah, am I not from Ablul-Bayt"

:The Prophet answered

..."You are alright, but these are my Ahlul-Bayt"

.Ahmad Ibn Hanbal in Musnad v. ۱, p. ۳۳۱ .۱۵

.Nisaee in Khasa'es p. ۴ .۱۶

.Muhammad Ibn Jarir At Tabari in his interpretation of the Qur'an, v. ۲۲, p. ۵ .۱۷

.A۱-Khawarazmi in Kitab al-Manaqib p. ۳۵ .۱۸

.Al-Haithami in Majma' al-Zawaed v. ۹, p. ۱۶۶ .۱۹

.Ibn Hajar al-Haithami in al-Sawa'iq al-Muhriqa p. ۸۵ .۲۰

It is necessary to further elaborate on this subject, since the verse of purification declares, beyond doubt, that Fatima az-Zahra (sa) is pure. Nevertheless, it may be beneficial to explain the meaning of the word "Rijs" or abomination mentioned in the .verse

Rijs" means that Allah purified her from the monthly menstruation in addition to all" abomination and depravities. "Rijs" is all that is deemed impure by human nature, refers to evil doings, deserves punishment, detracts from one's good reputation, brings about sins, rejected by nature, and mars any

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.of the knightly virtues

Ibn Al-Arabi also said in Al-Futouhat al-Makkiah, Chapter ٢٩, “Rijs” is "anything which ."detracts from one's character

The definition that Al-Arabi gave for the word “Rijs” is the definition for the word "infallible" which the Shiites believe is an inseparable character of all Prophets, Imams, and Lady Fatima az-Zahra (sa). It is indeed an excellent virtue, and a great honour that .Allah has bestowed upon some of his servants

It is worthy to mention that infallibility is an inseparable trait of those who propagate divine laws; yet, because infallibility is a prerequisite for prophets, and Imams in their roles of propagating divine rules. However, it does not mean that others, who also .propagate, are safeguarded from sins

Imam ‘Ali (as) proved Fatima's infallibility using the verse of purification in his argument .with Abu Bakr

"?The Imam (as) said: "Abu Bakr, do you read Allah's book

"He answered: "yes

?Imam ‘Ali (as) said: "Then tell me about whom was the following verse revealed

And. Allah only wishes to remove all abomination from you, ye Members of the Family,' .'and make you pure and spotless

"?Was it not revealed in regard to us, Ahlul-Bayt"

".Abu Bakr said: "Yes, it was revealed regarding you

Ali (as) said: "If some men testify that Fatima, the Messenger's daughter, committed an' "?abomination what would you do

He answered: "I would administer the legal punishment to her, just like any other Muslim !'woman

."Ali (as) said: "If you did so, you would be an infidel in the eyes of Allah'

:Abu Bakr said

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"?Why"

Imam 'Ali (as) replied: "Because you would have rejected Allah's testimony of her purity, (and virtue (infallibility), and surpassed people's testimony over it..." (١)

A manifestation of this purity, is safeguarding the person from impurity upon death, regardless of the fact that any human being-no matter how pious, and obedient to Allah, becomes intensely impure once deceased, making it obligatory to perform ablution (Ghusl) when touching the dead body. The dead person, himself, only becomes pure after .being washed by others

Contrarily, the infallibles are purified before, and after death. Al-Hasan Ibn Ubaid said in :Al-Wasa'el

:I wrote to Imam Sadiq (as) asking him

Did the Commander of the Faithful perform ablution (Ghusl) after performimg the" "?bathing of the Messenger of Allah (S) upon his death

:Imam (as) answered

The Prophet was pure and safeguarded all impurities; yet the Commander of the" .("Faithful (as) did so [cleanse himself], and this became a customary practice (Sunnah

.We will elaborate on Fatima's (sa) ablution at the end of the book if Allah wills

Chapter ١١: The Event of Cloak

A famous event known as the "Event of the Cloak" was reported in the Shiite books :regarding "the verse of purification." The context of the event is as follows

Jabir Ibn Abdullah Ansari (Allah be pleased with him) narrates from the authority of Lady Fatima az-Zahra (sa), the beloved daughter of the Holy Prophet (peace be on her) that :she said

,One day when my beloved father, the Holy Prophet (S), visited me in my house"

he (as) said: `O

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۱- Al-Bihar: v.۱۰.

.'Fatima! Peace be on you

.'I replied: `O father! Peace be on you too

.'He (as) then said: `I am feeling some weakness within me

.'I [Fatima az-Zahra (sa)] said: 'Allah forbid that you may be sick

Then he (as) said: 'Fatima! Fetch me a Yemenite cloak and wrap it round me.' I brought the Yemenite cloak, and covered my dear father with it. I then noticed that his face was .glowing like a full moon

A moment later, my beloved son, Hasan (as) came and said: 'O my dear mother! Peace of .'Allah be on you

replied: 'O my loving son, the apple of my eyes, the delight of my heart! Peace be on you ١ .'too

He [Hasan (as)] then said: 'O my dear mother! I am smelling the fragrance of my loving !'grandfather

.'I said, `Yes, your beloved grandfather is here under the cloak

Hasan (as) then went towards his grandfather, and said: `O my grandfather! Peace be on ".you. May I enter "the cloak

My loving father [Prophet Muhammad (S)] replied: `O my son, the owner of my fountain .'(of Kauthar)! Peace be upon you too. Yes; you may enter

Thus Hasan (as) entered the cloak. Soon, after my loving son, Husayn (as) came, and said: .'`O my dear mother! Peace be upon you

Fatima az-Zahra (sa)] replied: `O my loving son, the apple of my eyes, the delight of my] ١ '.heart! peace be upon you too

He [Husayn (as)] then said: `O my dear mother! I am smelling the fragrance of my

affectionate grandfather!' I replied: 'Yes, your loving grandfather(as), and your elder .'brother Hasan (as), are inside the cloak

Husayn (as) then went near the cloak, and said: `O my dear grandfather, the chosen Prophet of Allah! Peace be upon you. May I also come inside the cloak to be with both of .'you

My loving father replied: `O my son, the interceder of my Ummah! Peace be on you too. .'Yes you may enter

.Thus Husayn (as) too entered the cloak

Then 'Ali-Ibn Abu Talib (as) came, and said: `O beloved daughter of the Holy Prophet! .'peace be on you

Fatima az-Zahra (sa) replied: `O Abul-Hasan, Commander of the Faithful! peace be] ١ .'upon you too

He ['Ali (as)] then said: 'Fatima! I am smelling the fragrance of my brother, the son of my .'Uncle

'I [Fatima az-Zahra (sa)] replied: 'Yes! He along with your two sons is inside the cloak

Ali (as) then proceeded towards the cloak, and said: `O Prophet of Allah! peace be upon' !'you. May I also come to you inside the cloak

My beloved father [Prophet Muhammad (S)] replied: 'Peace be upon you also my brother, .'my vicegerent, my successor, my standard bearer! You may also come inside

Thus 'Ali (as) also went inside the cloak

Then I [Fatima az-Zahra (sa)] went near the cloak, and said: `Peace be upon you, O my .'loving father! O Prophet of Allah! May I also come to you inside the cloak

My loving father [Prophet Muhammad (S)] replied: 'Peace of Allah be upon you also, my !beloved daughter

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.'All dear heart! You too have my permission

,Thus, I also went inside the cloak. Now when all of us got assembled inside the Cloak

my affectionate father [Prophet Muhammad (S)] held the two corners of the cloak, and :raising his right hand towards the sky said

.O Allah! These are my Ahlul-Bayt'

.They are my confidants, and my supporters

.Their flesh is my flesh and their blood is my blood

.Whoever hurts them, hurts me

.Whoever displeases them, displeases me

.Whoever makes peace with them, will make peace with me

.Whoever has enmity against them, will have enmity against me

Whoever is a friend to them, is a friend of mine. It is because they belong to me, and I .belong to them

O Allah! Bestow Your peace, Benevolence, Mercy, forgiveness, and Your Pleasures on me, and on them. And, keep them aloof from uncleanliness, and keep them pure, and .'thoroughly purified

:Then the Lord, Almighty Allah said

!O my Angels! O inmates of the heavens`

,I created this solid firmament, well-stretched earth

,well-lighted moon, shinning sun, rotating planets, rippling oceans, floating boats

.'And all other things for the sake, and love of these five persons who are inside the cloak

:At this, the Archangel Gabriel asked

'?O Lord! Who are they inside the cloak`

:The Lord said

They are Ahlul-Bayt of the Prophet, and the assets of the Prophethood. They are Fatima` .'az-Zahra, her father, her husband, and her two sons

:Gabriel said

.'O Lord! Permit me to descend to earth, and join them as the sixth inside the cloak`

.'The Lord said: 'You are permitted

Thus

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:Gabriel, the Archangel came down to earth, and said

O Prophet of Allah! peace be on you. The Gracious Lord, the Almighty Allah sends His` :Greetings to you to bestow on you His Grace, and Mercy, and says

By My Grace, and Grandeur! I have created this solid"

,Firmament, well-stretched earth, well-lighted moon

Shining sun, rotating planets, rippling oceans, floating boats and

All other things for the sake, and love of you and

."Your chosen people

And, the Lord, Almighty has given me the permission to join you inside the cloak

!O Prophet of Allah

'?May I come in, and be with you

:The Holy Prophet replied

.'O Bearer of the Divine revelations! Peace be upon you also. Yes, you may come in'

Then Gabriel too came inside the cloak

:Thereafter, he spoke to my affectionate father

:Allah sends His revelation to you people, and says'

Surely, Allah has decided that He should keep you, and your Ahlul-Bayt clean of all" ."'pollution, and purify you people with a thorough purification

:[(Then 'Ali (as) said to my loving father [Prophet Muhammad (S

'?Tell me! What merit the coming under this cloak has before Allah'

:The Holy Prophet (S) replied

By that Being, Who made me His Prophet and Who [Allah (SwT)], for the salvation of` mankind appointed me to Prophethood! When any of our Shiites and supporters will assemble in a

Gathering of the inmates of this earth, and narrate this Hadith, Allah will bestow on them ,His Blessings and Mercy; angels will encircle them, and as long as they do not disperse

The angels will pray for

p: ٧٣

.'the forgiveness of their sins

:At this, 'Ali (as) said

.'By Allah! We and our Shiites have now become triumphant`

:Then the Holy Prophet (S) said

O 'Ali! By that Being, Who made me the righteous prophet and appointed me to the' prophet-hood for the sake of people's salvation, whenever in the gathering of the inmates of this earth our Shiites and friends will assemble and narrate this Hadith of ours, and if some-one amongst them will be in agony, Allah will remove his trouble; and if .'someone was sorrowful, Allah will relieve him of his sorrows; will answer his needs

:Then 'Ali (as) said

By Allah! At this moment we have been crowned with success, and Blessings; and by the` Lord of Kaabah, in the same way our Shiites too have become triumphant, and blessed in .'this world, and the Hereafter

Note: (We have depended on the good translation of our brothers in the Islamic Seminary (of Pakistan to include this event in the book

Chapter ۱۲: Az-Zakiyyah

The word "Tazkiah" has been mentioned several times and in different forms in the Holy Qur'an. It means the attestation of someone's honorable record, or to purify one's self. ":For instance, the following verses spoke of "Tazkiah

(Truly he succeeds that purifies it," (٩١: ٩"

(Hast thou slain an innocent person," (١٨: ٧۴"

(To announce) to thee the gift of a holy son." (١٩: ٧")

and

(That is (the course making for) most virtue and purity amongst you." (٢: ٢٣٢"

The meaning of the first verse is to purify one's

p: ٧۴

self from evil characteristics which develop from corrupt nutrition, excessive speech, anger, envy, greed, self and material worship, conceit and vanity. This type of purification is performed by abandoning such traits and adhering to the noble characteristics which .contradict the above mentioned ones

The second verse means: Have you killed someone who, I attest to his honourable ?record, for he has not committed a crime, or, an action, which necessitates punishing

The third verse speaks of granting a prophet a virtuous son made pure from all sins, and whose nations conform to goodness. Lady Fatima az-Zahra (sa) is "Zakiyah" in all the above-mentioned meanings. This is understood from the verse of purification, which we ."have already discussed, and concluded that she was pure of all abominations, or, "Rijs

As for the fourth verse, you can refer to the study in regard to her name "Al-Mubarakah", .for here we have explained the purification meant in this verse

Chapter ۱۳: Ar-Radhiah

Accepting what Allah ordains for one's self, is considered an excellent degree of belief in Allah-Glory be to Him. Throughout her difficult life, Lady Fatima az-Zahra (sa) was delighted with whatever Allah Almighty ordained for her. In fact, this book specializes in discussing the inflictions and disasters, which befell Fatima az-Zahra (sa) from the day she was born until she was martyred at a young age. During the difficult stages of her life, Fatima az-Zahra (sa) was content with the fear, oppression, deprivation, poverty, .sorrows and pains, which Allah had ordained for her

p: ۷۵

:Therefore, Fatima is worthy of being included with those mentioned in the verse

To the righteous soul will be said: O (thou) soul, In (complete) rest and satisfaction! Come " (back to thy Lord.--well pleased (thyself) and well pleasing unto Him!" (۷۹: ۲۷-۲۸

Because she [Fatima az-Zahra (sa)] is satisfied with Allah's rewards, and grants to her, .and is satisfied with Allah's will in this world, He has become well pleased with her

Chapter ۱۴: Al-Mardhiyah

.Mardhiyoun" have an excellent rank, and lofty position near Almighty Allah"

Just a few of Allah's worshippers achieve this rank, which is attained by piety, and sincerity. Fatima az-Zahra (sa) was one of those who was able to reach this lofty position. She achieved this rank through her good deeds that pleased Allah, and made Him well-.satisfied with her

Chapter ۱۵: Al-Muhaddathah

First of all, it should be explained that angels speak, appear, and can be heard by others .than prophets

:It is written in the Holy Qur'an

Behold! the angels said: 'O Mary! God hath chosen thee and purified thee-chosen thee ."۱ above the women of all nations. O Mary! Worship thy Lord devoutly: prostrate thyself, and (bow down (in prayer) with those who bow down." (۳: ۴۲-۴۳

This verse clearly states that angels spoke to Mary (Maryam, mother of Prophet Isa (Jesus) (as)) by praising her, and conveyed to her Allah's commands. It is evident that she heard their speech, and realized their intention, for if not, it would be useless to speak to (her. (۱

It is

p: ۷۶

.Majma' Al-Bayan -۱

.even mentioned that the Arch-angel Gabriel, himself, spoke to her

Relate in the Book (the story of) Mary (as), when she withdrew from her family to a ."۲ place in the East. She placed a screen (to screen herself) from them; then We sent to her Our angel, and he appeared before her as a man in all respects. She said: 'I seek refuge from thee to (God) Most Gracious; (come not near) if thou dost fear God.' He said: 'Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.' She said: '?'How shall I have a son, seeing that no man has touched me, and I am not unchaste

,He said: 'So (it will be): Thy Lord said

That is Easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from" (Us'; it is a matter (so) decreed." (۱۹: ۱۶-۲۱

The interpreters of the Holy Qur'an have unanimously agreed that the angel mentioned in the second verse was Gabriel. He "appeared before her as a man in all respects". Then .a dialogue was held between the two of them

And his wife was standing (there), and she laughed; but We gave her glad tidings of .'۳ Isaac, and after him, of Jacob. She said: Alas for me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!' :They said

p: ۷۷

Dost thou wonder at God's decree? The grace of God, and His blessings on you, O ye' (people of the house! For He is indeed worthy of all praise, full of all glory!" (۱۱: ۷۱-۷۳

These verses speak of the angels visit to Ibrahim (as), bringing him the good news of a son. Ibrahim's (as) wife, Sara, who was serving the guests thinking that were men, spoke .to the angels and they replied to her. This matter is clear from the verses

So, We sent this inspiration (revelation) to the mother of Moses: 'Suckle (thy child), but ."۴ (when thou hast fears about him, cast him into the river. " (۲۸: ۷

Some interpreters claim that Musa's (as) mother was inspired to act in such a manner; while others say that she was spoken to (by the angels) in order to follow the Divine .Commands

:Al-Manawi said in Al-Jame'Al-Saghir v. ۲, p. ۲۷۰, on the authority of Qurtubi

Muhaddathoon) means those who are inspired, or, whose expectations are accurate,") ."and directed by Divine power

It can also mean those who utter true, and accurate words, those who are spoken to by angels, or those whose opinions and viewpoints always conform to righteousness as if they were inspired by the Kingdom of Heaven. Hence, this position is a generous miracle bestowed upon a selected group of Allah's pious worshippers, and an exalted position .granted to Allah's chosen ones

Thereupon, it becomes readily easy to distinguish that Fatima az-Zahra (sa) was spoken .to by angels

p: ۷۸

Because “the Mistress of all women”, and the daughter of the best of all Prophets and Messengers is not any less significant than Maryam Bint Imran (as), or, Sarah, Ibrahim's (as) wife, or, Musa's (as) mother. Of course, this shall not be misunderstood, for any of .these ladies-including Lady Fatima az-Zahra (sa) were not a prophet

:Furthermore, Sheikh Saduq narrated in Ilal Ash Sharaea' that Zaid Ibn ‘Ali said

:I heard Abu Abdullah (Imam Sadiq (as)) say"

Fatima az-Zahra (sa) was called "Muhaddathah" because the angels descended from" Heaven, and called her as they called Maryam Bint Imran and said: "O Fatima! Allah hath ."chosen thee above the women of all nations"

:It has been narrated in v. ١٠ of A-Bihar that Imam Sadiq (as) said to Abu Basir

We also possess Fatima's book Mushaf, and had they known about the book of" ... Fatima!!! It is three times the size of your Qur’an; and by Allah, it has not a letter of your (Qur’an; rather it was dictated and revealed to her by Allah ...."(١

This narration needs elaborate research and explanation, for the Imam (as) compared the size of Fatima's book to the size of the most familiar book to all Muslims-the Holy Qur’an. Thus, if the Qur’an was printed in average-sized letters on standard paper, and let us suppose that it would fill five hundreds of such pages; then Fatima's book would need fifteen hundred had it been printed according to the same standards. This is what the Imam

p: ٧٩

.Bihar: v.۵ -١

."as) meant when he said: "It is three times the size of your Qur'an)

This, however, does not mean in any way that the Holy Qur'an is deficient, or, that Fatima's book out vies it, nor, does it mean that another divine book was revealed to her. .In fact anyone who makes such a claim is either ignorant, or, an infidel

The word "Mushaf' does not mean "Qur'an"; rather it means volume, book, or, a .collection of articles in one notebook

When a group of Imam Sadiq's (as) companions questioned him about Fatima's book, he was quiet for a long time then explained: "Surely you search for what you need and that ".you need naught

Actually, Fatima lived seventy-five days after the Prophet's death; when she was intensely depressed, Gabriel would visit and condole her on the Prophet's death. He would cheer her up by mentioning the good situation her father was enjoying, and tell her what would come to pass after her death. Imam 'Ali (as) wrote what Gabriel said, and this .is Fatima's book

:In addition, Husayn Ibn Abu al-Ala reported that Imam Sadiq (as) said

Fatima's book, I don't claim that it is Qur'an, rather it contains what makes people need"... us and makes us in need of no one. It even mentions (the legal punishment for) a lashing, (half a lashing, one fourth of a lashing, and the indemnity for a scratch mark." (۱

There remains a need for an explanation of what is meant by "It was

p: ۸۰

.Bihar: v.۶ -۱

."revealed to her

This explanation can be derived from the Qur’anic verses that revelation is not confined to prophets; but rather Allah, the Exalted, reveals to some chosen people as mentioned in :the following verses

So Zakariya came out to his people from his chamber; told them by signs to celebrate• " (God's praises in the morning, and in the evening." (۱۹: ۱۱

So, He completed them as seven firmaments in two days, and He assigned to each• " (Heaven its duty and command." (۴۱: ۱۲

(And, behold! ۱ inspired the Disciples to have faith in Me, and Mine Apostle." (۵: ۱۱۴• '

Remember thy Lord inspired the angels (with the message): '۱ am with you; give• " (firmness to the Believers." (۸: ۱۲

(And, thy Lord taught the bee to build its cells in hills." (۱۶: ۶۸• "

(So, we sent this inspiration to the mother of Moses: 'Suckle (thy child)." (۲۸: ۷• "

(And, indeed We conferred a favor on thee another time (before)" (۲۰: ۳۸• "

Moreover, these verses state that revelation is not confined to mankind, but it also includes other creatures such as: the Heavens, the Disciples, the angels, the bees, and .Musa's (as) mother

Therefore, there can be no doubt that Allah, the Exalted, sent revelations to “the Mistress of Women” and daughter of the Master of Prophets, as he revealed to Musa's (as) .(mother, or, Maryam Bint Imran (as

In conclusion, Fatima’s (sa) book is enormous, and includes detailed information about the legal punishments, and the

.Islamic penal code, whether major, or, minor

It was also declared that her book lists the names of kings who ruled, and will rule on Earth until the Day of Resurrection. All this was according to the will of Allah the Knowing, the Omniscient. The book also contains descriptions of all-important events that will take .place throughout history

Fatima's book was not a Qur'an, as it is clearly stated in the traditions of Ahlul-Bayt, in spite of the claims of the enemies of the Shiite who argue that the Shiites believe in another divine book called Fatima's (sa) book, with the intention of undermining their .authentic faith

Chapter ١۶: Az-Zahra

As it was reported in v. ١٠ of Bihar al-Anwar, Ibn Abbas narrated that Allah's Messenger :said

Surely my daughter Fatima is: The Mistress of all women from the beginning to the end." She is part of me, and the light of my eyes, She is the f lower of my heart, and is my soul, (Fatima) is a human huri, who whenever she stands in prayers in the presence of Her Lord (Exalted is His Name), her light illuminates the skies for the angels, like stars shine to ."people on Earth

This narration clarifies the reason for which Fatima az-Zahra (sa) was given the name .Zahra. There are other narrations, which mention that she had a bright and splendid face

Lady Fatima az-Zahra (sa) had other titles, and each one of them reflected a virtue of .noble trait which she enjoyed

p: ٨٢

Among those titles were: Al-Batoul, Al-Adhra (The Virgin), and

.(Al-Hania (The Affectionate one to her children

.Fatima's (sa) favorite title was "Umm Abiha" meaning her father's mother

Chapter ۱۷: Al-Batoul

Allah, the Exalted, created His creatures, and implemented in them certain laws, and habits. He also subjected these creatures to laws, and habits. For instance, a law that rules fire is an incendiary and spontaneous; while plants require certain spans of time, and specific environments to grow and produce; likewise, animals require specific .conditions that vary according to their sizes, types and colours, to grow

Generally speaking, humans are subjected to assigned universal laws and physiological, psychological and spiritual peculiarities; yet, certain people who have been chosen by Allah (SwT), and on account of His far-reaching wisdom, have been excluded from these laws. In other words, Allah (SwT) subjected special laws to the chosen ones. Fire, for :example, turns everything in its way to ashes; yet Allah said to it

."O fire! Be thou cool, and (a means of) safety for Ibrahim"

When Prophet Yunis (as) was "cast forth on the naked shore in a state of sickness," after the whale swallowed him, Allah caused a "spreading plant" to grow quickly, and cover .Yunis's (as) sick body

Procreation, too, cannot take place without impregnation, and the implementation of sperm in the woman's womb, wherein the sperm is made into a clot that grows to be a foetus, covered with bones, which becomes an unborn child. This process takes at least six to nine

months; but his natural process that Allah implemented in mankind was invalidated in the case of Maryam (as) who gave birth to Prophet Isa (Jesus) (as) without any of these steps. It has been said that she carried him six to nine hours in her womb before giving birth to .him under a palm tree in a secluded location

Likewise, all miracles, which occurred through other prophets, took place in environments that did not conform to natural laws. The examples of such events are tremendous. The Holy Qur'an narrated many stories about prophets' and Imams' challenges to the laws of nature. Among these stories are Prophet Adam's (as) descension from Paradise to Earth, the gushing forth of the fountains of earth in the story of Prophet Noah (as), Sara's pregnancy with Prophet Ishaq (as) at an old age, the turning of Prophet Musa's (as) stick into a snake, healing the blind, and the lepers, and raising of the dead by Prophet Isa (as), .(and Ascension into the Heavens by Allah's last Apostle (as

:Now that the above is understood, the following conclusion can be derived

Women's monthly menstruation, which starts at maturity, and continues until the fifties, or, sixties, is nothing but the discharge of spoiled blood, and tissues which were to hold .the fetus had it been conceived

:Allah, the Almighty, says

They ask thee concerning women's menstruation. Say: They are a discomfort, and" ."pollution

This indicates that the discharged blood is a harmful substance, which would harm women if

p: ۸۴

it stayed in their bodies. It is even noticeable that women's psychological and physiological states, including their facial appearance and everyday conduct change at this time of the month. By this, we conclude that the bleeding which results from monthly menstruation differs from the normal kind of bleeding, which any human being, including .women, might suffer accidentally

It is unquestionable that monthly menstruation causes women to feel nervous, shy, and dejected despite the fact that this occurrence is an involuntary natural course. Yet, women suffer this course, which is inevitable. For this reason, women are not obligated to perform prayers, or, fast during menstruation. They are also forbidden from staying in Mosques, or, to enter the Sacred Mosque in Mecca, and the Prophet's Mosque in Medina. In addition, reciting the chapters of Qalam, Najm, Alif Lam Mim Tanzil, and Ha Mim as ayahs (verses) of "Sajdah" (which require performance of obligatory prostration) are not .to be read during women's monthly periods

These laws, which have just been mentioned, are applicable during confinement in .accouchement

Nevertheless, Allah, The Exalted, relieved Fatima az-Zahra (sa) from such pollution, as He removed from her all abomination, and purified her into a total purification. This fact is :authenticated by various traditions among which are the following

Qanduzi reported in Yanabi' al-Mawaddah p.۲۶۰. that the Prophet (S) said: "She was .۱ .("safeguarded from menstruation, and childbed (bleeding

Muhammad Salih al-Kashfi al-Hanafi reported in Al-Manaqib that the Prophet (S) said: .۲ "Fatima was called Al-Batoul because she was

p: ۸۵

safeguarded and relieved from that which women encounter every month .(" (menstruation

A١-Amr-Tasri narrates in Arjah al-Matalib that the Prophet (S) was asked about the .٣ meaning of Batoul-someone said to him: "Messenger of Allah, we have heard you say !!"that Maryam is Batoul and Fatima, too, is Batoul

The Prophet replied: "Batoul is she who never see blood, meaning that she never discharges menstrual blood; because menstruation is resented if it occurs in Prophet's ."daughters

.The above-mentioned narration was authenticated by Al-Hakim

A١-Hafez Abu Bakr Ash-Shafe'i narrates in Tarikh Baghdad v.١٣, p.٣٣١, on the account of .۴ Ibn Abbass that the Prophet said: "My daughter is a human huri, she never menstruates, ."nor, does she encounter any menses

.Nisaee also narrates this tradition

Ibn Asaker mentioned in At-Tarikh al-Kabir v.١, p.٣٩١, on the account of Anas Ibn Malik .۵ :that Umm Salim said

Fatima (may Allah be pleased with her) has never menstruated, nor, discharged childbed" ."blood

:Al-Hafez al-Suyuti said .۶

Among Fatima's particularities is that she did not menstruate, and when she gave birth to' a child, she would immediately become purified from childbed confinement so as not to ."miss her prayers

:Rafae mentioned in At-Tadween that Umm Salama said .٧

Fatima never discharged blood during her childbed confinement, nor, does she" ."menstruate

:Tabari narrates in Dhakhaer al-Uqbi that Asma Bint Umais said .٨

When Fatima gave birth to Al-Hasan (as), she did not bleed; she also does not bleed" during periods of menstruation. (When I informed the Prophet of this) he said: `Do you

p: ٨۶

not know that my daughter is pure, and chaste; she does not discharge blood as a result ."'of childbirth, or, menstruation

.Safari narrates this tradition in Nuzhat al-Majalis p.۲۲۷

:It was mentioned in v.۱۰ of Al-Bihar that Abu Basir quoted Imam Sadiq (as) as saying .۹

."Allah, the Exalted, forbade 'Ali (as) from marrying women while Fatima was still alive'

"?Abu Basir exclaimed: "Why was that

."The Imam (as) replied: "Because she was pure and does not menstruate

:Sheikh Majlisi commented on this narration by the following

This narration means either. First: Because Fatima did not menstruate, 'Ali (as) had no" reason to marry another woman. So, Allah forbade him to marry other women in observance of her sanctity. Or, Second: Her eminence disallowed him from marrying ."another woman; where as this particularity of hers is part of this eminence

Fatima's exaltation from encountering menstrual, or, accouchement blood, confirms to .the verse of purification which has already been discussed

Chapter ۱۸: Al-Adhra

point

This is one of the names given to Fatima. This name declares that she was always a .virgin, in the meaning that she was chaste

Many traditions have already been mentioned, which attest the fact that she was conceived of heavenly food, and that Fatima was a human "huri" (female of paradise). There is not exaggeration in this expression, rather, stating that Fatima was always virgin, is nothing but the absolute truth. Besides the narrations that verify this fact, the :Holy Qur'an states

We have created (the huri) of special creation; and made them"

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(virgin pure (and undefiled)." (۵۶: ۳۵-۳۶

This clarifies that “huri”(s) are always virgins. Majma al-Bayan explains this verse as follows: "[What is meant by virgin pure is] that whenever their husbands come near them ."[have sexual intercourse with them], they find them virgins

Imam Sadiq (as) was asked: "How can a ‘huri’ always be a virgin (no matter how many "?times her husband comes near her

The Imam (as) answered: "Because ‘huri’(s) is created from pure goodness where no blight can alter them, nor, does decrepitude inflict them... menstruation does not pollute ..."them

Fatima's Youth

Lady Fatima az-Zahra (sa) opened her eyes to the world to enjoy prophetic fatherly love, and to suckle Lady Khadija's (as) milk, which was mixed with excellent morals, and .perfection

Growing in the house of revelation, gave her the chance to achieve the highest degree of perfection and excellence. The Prophet (S) taught her divine knowledge, and endowed her with special intelligence, so that she realized the true meaning of faith, piety, and the .reality of Islam

The virtuous upbringing of Fatima az-Zahra (sa) by Allah's Messenger coupled with her capability to perceive divine facts and her spiritual brilliance, and preparedness to ascend .to the highest levels of perfection

Parallel to this, was Allah's (SwT) will that Fatima az-Zahra (sa) should face many sorrows, and live in anguish from the very beginning of her life. She opened her eyes to see her father being fought by his relatives, and strangers, and treated with hostility by the infidels and polytheists. For

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instance, Fatima might have entered the Sacred Mosque, and seen her father was reading Qur'an in the private chamber of Ismael (around Kaaba), while polytheists were harming him and waging a psychological war against him. One day, Fatima az-Zahra (sa) saw the infidels pour camel placenta on her father while he was prostrating to Allah; so she cleaned his back and while bitterly crying, cursed the unbelievers, and supplicated to Allah to punish them. But, the infidels were sarcastic, in the same respect as any lowly .people, and rubble would be

Ibn Abbas reported that the Quraishians once held a meeting in the Sacred Mosque and vowed by their Idols that as soon as they saw Prophet Muhammad (S), they would all participate in killing him; upon hearing this, Fatima (sa) went crying to her father, and .informed him of their conspiracy

The crisis became more intense when the Messenger of Allah was forcefully confined to Abu Talib's trail (valley) along with his family, and all the members of Abu Talib's family. They lived in an atmosphere overtaken by fear, and anxiety of the constantly expected attack by the infidels at night. The situation grew even worse when the polytheists drew up a treaty to besiege Bani Hashim and impose economic sanctions against them; this .treaty allowed no one to sell, or, buy anything from them, including food supplies

Therefore, the cries of starving children reached the ears of all Meccan inhabitants. The people of Mecca were divided into two

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groups: One who was enjoying the misfortunes of the Bani Hashim, and the other was deeply affected with their misery.

This situation continued for more than three years. Fatima az-Zahra (sa) was one of those who suffered from this siege, which resulted in awakening the spirit of struggle, honesty and endurance in her; it was as if she was spending a period of training, and exercise, preparing for the near future.

Nevertheless, their ordeal was made easier when Fatima az-Zahra (sa) saw the courageous hero, Abu Talib, aided by Hamza keeping steadfast, and helping her father in every way against the infidels' aggression. Abu Talib declared his adherence to Islam through uttering poetry. Once, the Quraishan heads objected to Abu Talib's support of the Prophet; they said to him: "We will give you a handsome, generous, and courageous Quraishan youth (Amarh Ibn al-Walid) to become your son, if you give us your nephew - Muhammad - who disunites us and humiliates our idols, so that we may kill him!"

Abu Talib said: "This is an unfair offer! Do you mean to give me your son, so I can feed him for you and I give you my nephew to kill? (If this is your way of dealing) then each one of you should give me his son to kill if you want me to give you Muhammad to kill."

Abu Talib's honourable stands in protecting the Prophet were numerous. Had it not been for his faith and strong adherence to Islam, he would

not have been steadfast in defending the Messenger and his divine faith. Contrary to Abu Talib, another uncle of the Prophet (S), Abu Lahab-fought fiercely and opposed the Prophet. His shameful conduct was recorded in various history books, and in the Holy .Qur'an

Lady Khadija's (as) Death

Fatima's life was passing by with years full of sorrow, and infliction. When she reached her seventh, or, eighth year, another tragedy clouded her life. The death of Fatima's (sa) mother, Lady Khadija (as), brought sadness, and grief to her heart; for Lady Khadija (as) was an affectionate mother, who had predicted the tough life her darling daughter would .live

During Lady Khadija's (as) last days, she was confined to bed. One day the Prophet of :Allah (S) said to her

What you are encountering, is because of us Lady Khadija (as); when you meet your" !"peers send my Salam to them

"?Lady Khadija (as) questioned: "Who are they; O Prophet of Allah

."He answered: "Maryam Bint Imran, Kalthum (Musa's sister), and Assia-Pharaoh's wife

."She then said: "May you live in harmony and have sons, O Prophet of Allah

The Messenger of Allah used to say: "I was commanded to give Khadija the good news of (a dwelling in Paradise made of brocade where there is neither clamoring nor strain." (١

.Ibn Al-Athir said that the brocade mentioned in this tradition, is palace-like hallow pearls

:Lady Khadija (as) was once crying in the presence of Asma Bint Umais, who said to her

Why are you crying while you are the Mistress of"

.Musnad Ahmad -١

"?all women, and the Prophet's wife, who will enter Paradise as he has said

Khadija replied: "I am not crying (for fear of death), rather, I am crying because every woman needs a close friend on her wedding night to tell her secrets to and help her in certain issues; Fatima is still very young, and I am afraid that she will be alone on her !"wedding night

Asma said: "O my mistress, I vow to you, by Allah, that if I am alive then, I will take your ..."place

Lady Khadija (as) died at the age of sixty-three (according to some historians). Her death brought deep sorrow to the Holy Prophet (S), especially since it was followed by the death of Abu Talib, the Prophet's uncle, who died several days (or months) after that. Hence, the year in which the deaths of Lady Khadija (A,S), and Abu Talib occurred, was called "the .(year of sorrow" by the Prophet (S

Lady Khadija's (as) death was a disaster for the Prophet; not only because she was his wife, but because she was the first one to console him in his Prophethood. Lady Khadija (as) supported her husband with abundant shares of her property for the sake of Islam. .She held a unique calibre in Mecca, and between all Arab women

When Lady Khadija (as) was buried at Houjoun, the Messenger of Allah stepped down into her grave to bless it. Meanwhile, Fatima az-Zahra (sa) kept close to her father, and :asked him

Messenger of"

p: ۹۲

"?Allah, where is my Mother

The Prophet (S) avoided Fatima’s (sa) question, so she looked around for someone to ask where her Mother was! At that point, Gabriel descended, and revealed the following to the Prophet "Your Lord commands you to inform Fatima that He sends His blessings upon her and says: Your Mother is in a house of brocade, its corners are made of gold, and its poles are of rubies. It is located between Assia's (Pharaoh's wife) and Maryam Bint ."Imran's houses

Fatima az-Zahra (sa) then said: "Surely Allah is As-Salam, and peace is from Him and to ."Him

Another mournful event that inflicted the Prophet (S) was his uncle's death; Abu Talib had adopted Prophet Muhammad (S) when he was eight years old. Upon the death of his [Prophet Muhammad (S)] father, Abu Talib was the Prophet 's guardian until he reached .Fifty three years of age

Abu Talib's crucial services and support for Islam, and the Prophet never ceased throughout those years. Had it not been for Abu Talib possibly Islam could not have .passed the stage of its prime days of propagation

These two tragic events had a great effect on the messenger's life; the death of Abu Talib caused the Prophet (S) to immigrate to Medina, for he had lost the strongest supporter .and advocate of the religion from among his uncles

Fatima's Immigration

Upon being inflicted with the deaths of Lady Khadija and Abu Talib, the Prophet decided to migrate to Medina. He ordered ‘Ali to lay in

his bed during the night that later came to be known as “the night of stay”. During that night, about forty (۴۰), or, fourteen (۱۴) polytheist men sieged the Prophet's house, and were determined to attack and kill him. But, the Prophet had escaped to a nearby cave, and Fatima az-Zahra stayed at home expecting the enemies’ assault at any given minute. She listened to their infidel and atheistic slogans against her father. Only Allah knows how scared and disturbed she was that long night, for she knew the infidels' cruelty and .mercilessness

At dawn, the infidels attacked the house while leveling their swords as if they were ferocious beasts, or, savage dogs. They proceeded to the Prophet's bed intending to kill him, but were surprised to find ‘Ali (as) laying in it wearing the Prophet's clothes. They departed from the house feeling defeated and harbouring resentment, fury, and fire .(against the Prophet (S), and ‘Ali (as

Those hours were most aggravating, frightening, and anxious for Fatima az-Zahra (sa). Soon, relief entered her life; Imam ‘Ali (as) took her, and his mother, and Fatima Bint Zubair Ibn Abdul-Muttalib out towards Medina. When the infidels learned this, they intercepted them in an attempt to prevent their migration out of Mecca. Had it not been for the Mercy and Protection of Allah, and the heroism and courage of Imam ‘Ali (as), a catastrophe would have taken place. The infidels were driven back by Imam ‘Ali (as), who .continued the journey towards Medina

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Upon arriving in Medina, the Prophet met them and took Fatima to his home, which was .originally Abu Ayoub Ansari's. Thus, Fatima became the guest of Abu Ayoub's mother

Fatima lived with the Prophet in Medina after suffering typhoons of painful incidents, such as the death of her mother, her immigration and the continuous agitations against her. Fatima's (sa) miseries did not stop here; rather her immigration was the beginning of an .era of uninterrupted sorrows

One year after the Prophet's migration to Medina, the infidels mobilized their men and headed towards the Muslim's stronghold, intending to destroy the new faith; but Gabriel informed the Prophet of their conspiracy, who in turn ordered the immigrants and Medinites to leave the city, and meet the infidels in a place located on the way to Mecca .called Badr

Although the infidels outnumbered the Muslims three to one, the Prophet (S), and his .followers defeated them, and returned to Medina triumphant and victorious

Fatima at Uhud

One year and one month after the battle of Badr, the battle of Uhud took place. In this battle, seventy of the Prophet's most prominent companions were martyred among them .being Hamza, the Prophet's uncle and the most notable hero

In this battle, the Prophet was injured by two rocks on his forehead and mouth. As a result of his injury, the Prophet lost some teeth and blood clotted on his beard as if it was henna. At that moment, Satan shouted in such a manner that all Muslims heard

him; he said: "Muhammad has been killed." This created disarray among the Muslims, and many men, save the true faithful, fled the battlefield. Confusion also overtook the Muslim .families residing in Medina

.Safiah Bint Abdul Muttalib, the Prophet's aunt, accompanied Fatima az-Zahra to Uhud

When Fatima az-Zahra (sa) heard of her father's injuries, she started crying and the .Hashimite women rushed to help her

Fatima's (sa) arrival at the scene of the battle, coincided with the Prophet's inspection of his soldiers, to find out how many had been martyred and wounded. When he reached Hamza, he found him in an indescribable situation; the infidels had badly mutilated his body; they had cut off his fingers, hands, legs, nose, ears, and ruptured his abdomen to get his liver out. They had also cut off his sexual organ and left him in that horrible .position

The scene of Hamza's defaced body brought sadness and pain to the Prophet's heart. The infidel had not abandoned any ugly method of mutilation, which they did not commit against the strong and steadfast supporter of Allah's Apostle, (Peace be upon him and Ahlul-Bayt). While the Prophet was deeply saddened by this infliction, his Aunt and Fatima az-Zahra (sa) were rushing towards the scene. As Soon as he noticed them, he covered Hamza's body with one of his garments. Safia and Fatima az-Zahra (sa) arrived and began crying, and condemning the infidels for their crimes. They noticed that the Prophet's (as) forehead was badly cut, and that

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blood had become clotted on his face and beard; thus, Fatima az-Zahra (sa) started cleaning his face and said:

"Allah's punishment will be severe on him who caused the Messenger's face to bleed."

Ali (as) poured water on the Prophet's face, but this did not stop the bleeding, so Fatima' burnt some rope and put its ashes on the cut, which stopped the bleeding. Fatima az-Zahra (sa) spent these moments in sadness, and great anxiety. She was a faithful, and devoted daughter to her father.

When 'Ali (as) returned to Medina, he gave his sword to Fatima and said:

"Take this sword Fatima; it surely proved itself to be most reliable today."

The Prophet (S) added:

"Take it Fatima, for surely your husband has fully performed his duty; Allah killed the heroes of the Arabs through his hands."

Fatima's help to her father does not mean that she worked as a nurse on the battlefield, despite the claim of some writers who consider this story as proof that Fatima was a battlefield nurse!!

Fatima's Problem's at Home

One of the problems, which disturbed Fatima az-Zahra (sa), was that some of her father's wives were envious and jealous of her. Certain wives of the Prophet (S) developed inferiority complex against Fatima az-Zahra (sa), because of the special treatment the Prophet bestowed upon her (Fatima az-Zahra (sa), and the great love and kindness that he favored her with.

Al-Majlisi (May Allah bless his soul) narrated in Bihar that Imam Sadiq (as) said:

"The Messenger of Allah entered his

:house to find Aisha yelling at Fatima, saying

By Allah, O Khadija's daughter, you feel that your mother was better than us; but what` '?favor does she have above us? Is she not saved like us

The Prophet (S) heard Aisha's shouting. When Fatima az-Zahra (sa) saw him, she began :to cry; the Prophet (S) then said

'?What makes you cry, O daughter of Muhammad`

.'Fatima said: 'Aisha degraded my mother, and this has caused me to cry

The Messenger of Allah (S) angrily said: `Hush, O Humaira (reddish woman)!! Surely Allah (Exalted is His Name) blessed this devoted, and fertile woman; and Khadija (may Allah bless her soul) gave birth to my children, Al-Tahir (Abdullah) who was purified, A۱-Qasim, Ruqayya, Um Kulthum, and Zainab; but Allah has created you with a sterile womb so you ."do not give birth to any children

Many other unappreciated utterances were made by Aisha against Fatima az-Zahra (sa); which reflects the deep inborn deviation from which Aisha suffered, was not observed in .any other of the Prophet's (as) wives

This narration clearly states that Lady Khadija's (as) daughters were all the Prophet's direct daughters and not step-daughters. There are also many other proofs, which pertain to this fact; but we will deal with them in another book, for this is not the place for .such a study

On The Way to Marriage

When Fatima az-Zahra reached nine years of age, she was a full-grown woman who enjoyed intellectual maturity, and integrity of conduct. Allah (SwT) gifted her with a brilliant mentality and

cleverness, together with beauty, grace and elegance. Her talents were many and her .inherited and acquired noble traits excel those of any female, or, male

Fatima's religious feelings and literary knowledge were unlimited. You will come to know that she was the most knowledgeable and most honourable woman in the world. In fact, history has not witnessed any other woman who achieved such a high level of education, knowledge, and social graces that Fatima reached; regardless of the fact that she did not graduate from any educational establishment save the school of Revelation and .Prophethood

In light of this, it is not strange that prominent companions of the Prophet asked to marry :her, but he (as) rejected them by saying

."Her affair is left to her Lord; whenever He wills, she will marry"

:Shu'aib Ibn Saab al-Misri said the following in Ar-Rawd al-Faeq

When the sun of her beauty shined in the heavens of Messengership and became full on" the horizon of exaltation of the moon of her perfection, the dawns of thoughts reached towards her and the sights of the chosen longed to observe her beauty; so the masters of the Muhajerin and Ansar asked to may her, but the one who was bestowed with Allah's satisfaction (the Prophet (S) rejected them, and said: `I am waiting for Allah's ordinance ."'in her regard

Abu Bakr and Umar were among those who asked to marry Fatima, but the Prophet (S) rejected them too, and said that she was still too young

for marriage. AbdurRahman Ibn Awf also asked for her hand, but the Prophet (S) ignored .him

:Ali Ibn Muragi reported in his book Kanz al-Umal v.٢ p.٩٩, that Anas Ibn Malik said'

:Abu Bakr came to see the Prophet (S). After sitting down he said

O Messenger of Allah, you surely know of my devotion and long standing service to" "...Islam

'?The Prophet then said: `What is it that you want

.'Abu Bakr then said: `I want you to give me Fatima in marriage

When the Prophet heard this, he did not say anything, so Abu Bakr returned to Umar and :said

!!'I have ruined myself and others`

'?Umar said: `What happened

.'Abu Bakr replied: `I asked for Fatima's hand from the Prophet, but he ignored me

Umar said: `You stay here, and I will go ask the Prophet for the same thing that you .'asked him for

:Umar went to the Prophet and after sitting down started saying

O Messenger of Allah, you surely know of my devotion and long standing service to` ...'Islam

'?The Prophet (S) then said: `What is it that you want

.'Umar replied: `I want you to give me Fatima in marriage

.But the Prophet (S) ignored him too

."'Umar returned to Abu Bakr and said: `He is waiting for Allah's command in her regard

Al-Haithami also reported in his book Majma Az-Zawa'ed that Abu Bakr and Umar sent

their daughters to the Prophet (S) in order to ask him to give Fatima az-Zahra (sa) in marriage to them; but when the daughters mentioned why

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:they had come, the Prophet (S) said

".No! Not until Allah's command in her regard is revealed"

Perhaps the Messenger avoided telling Abu Bakr, and Umar openly that he is keeping Fatima az-Zahra (sa) for the qualified man, because he did not want to declare to them that they were unqualified to marry her, and that his daughter was above their level. The .Prophet also wanted everything to occur in its natural order

Imam 'Ali (as) was staying in the house of Saad Ibn Ma'adh (according to one historical finding) since he had migrated to Medina. One day, while Imam 'Ali (as) was in one of the :gardens of Medina, Saad came to him and said

"?What prevents you from asking to marry Fatima from your cousin"

It has also been mentioned in Kanz al-Umal that Umar came to 'Ali (as) (may Allah be :pleased with him) and said

"?What prevents you from (marrying) Fatima"

!"Imam 'Ali (as) replied: "I fear that he (the Prophet) will not give her to me in marriage

Umar said: "If he does not give her to you in marriage, then who will she marry? Besides, ..."you are the nearest of Allah's creatures to him

Actually, 'Ali (as) had never mentioned his desire to marry Fatima for two reasons; first his shyness to do so in front of the Prophet (S), and secondly, because of his very difficult economic condition. Imam 'Ali (as) owned nothing of the material belongings of this world, not even a house, or, a peace

of land!! So, how could he get married? And, where would he live with his wife? Besides, Fatima az-Zahra (sa) is not the type of woman who can be neglected, or, looked down !!upon

Nevertheless, the purpose of marriage in Islam is to establish a family. The question of sexual entertainment is not the main goal, rather it is a matter included, and taken care of by marriage. In addition, Islam came to break the chains, and the blind adoption of concepts which deprived many people from marriage by making it difficult for them to acquire partners; thus, preventing them from a basic and natural necessity needed for the survival of mankind. Therefore, thanks to Islam-marriage became an easy affair. Tribalism and race consciousness were eradicated by the new religion. The Prophet (S), who was still going through the stage of building Islam, wanted to set an example through his words and deeds in this field; for he is the exemplar and model for the people. .So he fought ignorant and infidel customs through his works and actions

Imam ‘Ali (as) finally approached the Prophet (S), and asked for Fatima's hand in marriage. The Last Messenger, who has absolute guardianship over all Muslim men and women, including his daughter, would not announce his agreement to the marriage without Fatima’s (sa) consent. By this action, he (as) made it clear that it is absolutely incumbent to obtain the daughter's consent for marriage, because she is the one who is to live

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with the man and share his life. Indeed, giving a girl in marriage to someone without her prior approval, or, permission is a clear violation of her honour, degradation of her personality, disruption of her soul, and a practical declaration to her that she is like an .animal who can be sold, or, given as a gift to anyone without the right to state her opinion

:The Prophet (S) in reply to 'Ali (as) said

Ah, many men have asked before you and she has rejected them-her resentment to" ."marry them was clear on her face. Yet, wait until I bring you the answer

The Prophet (S) left 'Ali waiting for the answer. The Prophet informed his daughter that 'Ali (as) wished to marry her. Fatima az-Zahra (sa) did not need to ask about 'Ali's (as) occupation, manners, age and other traits; because she knew all about his talents, excellent traits and long standing service to Islam. It is for this reason that the Prophet :only said to her

Fatima, you know 'Ali Ibn Abu Talib's relationship to us, his devotion and faithfulness to " Islam. I asked Allah to give you in marriage to the best of His creatures, and the most "?beloved to Him; and he ('Ali) has declared his wish to marry you; what do you say

Fatima az-Zahra did not reply, nor did she show a sign of rejection, or, resentment, so he :(as) stood up, and said

."Allah is the Greatest! Her silence is her approval"

(The Prophet (S

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considered Fatima’s (sa) silence as her consent, and approval of the marriage; because a shy, virgin girl is not expected to declare her agreement openly. Yes, disagreement and rejection of marriage can be openly expressed by her. But, shyness prevents a girl from declaring her wish to marry a man, but it does not stop her from rejecting it.

The Prophet (S) went back to the waiting ‘Ali (as), and informed him of Fatima’s (sa) approval of the marriage. He also inquired about the extent of his preparedness to fulfil the requirements needed for the wedding, because legally and traditionally there has to be a dowry. Especially in light of the fact that this marriage would be remembered and be of great influence to the future generations. Thus, it was important to observe every element and event, which would play a part of this marriage, within the limits of simplicity and modesty.

The Prophet (S) said to ‘Ali (as):

"Do you possess anything (which you can pay for the dowry) to marry Fatima?'

Imam ‘Ali (as) answered:

"May my parents be your sacrifice By Allah, there is not a thing of my affairs hidden from you; I own my sword, shield and the camel which ۱ use for irrigation"

Indeed, this was everything that ‘Ali (as) possessed in this world when he was about to get married!!

The Last Messenger (as) openheartedly listened to ‘Ali (as) and said:

’Ali you cannot do without your sword, for you have to struggle with it"

and defend yourself against the enemies of Allah. As for your camel you need it to irrigate palm trees and support your family, and you need it as a means of travel. But, I accept the ."shield as a dowry from you; thus, sell it and bring me the money

Ali (as) had won this shield from the booty of the battle of Badr. It was given to him by the' Last Messenger, who named it Al-Hademah; because it destroyed all the swords, which .stuck it

The Commander of the Faithful (as) sold the shield for ۴۸۰, or, ۵۰۰ dirhams, and brought the money to the Prophet (S). They both agreed that this money would be the dowry of the most honourable girl, and most exalted female of the universe. Yes, Fatima was "the Mistress of the women of the world", and the daughter of "the Master of Prophets and .Messengers", who was the best of Allah's creatures

Yet, he gave his daughter in marriage in return for such a modest dowry in order to teach other Muslim girls not to refrain from marriage because of modest dowries. There are many other lessons, which we can learn from Fatima's (sa) marriage, but this is not the .place to mention them

Despite Fatima's modest marriage on Earth, Allah, the Exalted, bestowed her with an honourable gift. He (Glory be to Him) gave her in marriage to 'Ali Ibn Abu Talib, before the Messenger himself did so. This is not abnormal, for Allah

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had given women who are much lower than Fatima in marriage to the Prophet (S), for example, He gave Zainab Bint Jahsh to the Prophet (S) in marriage as it is stated in the .Holy Qur'an

Then when Zaid had dissolved (his marriage) with her, with the necessary (formality)," (We joined her in marriage to thee." (٣٣: ٥٠

Therefore, was it not possible for Fatima's (sa) wedding to have been celebrated in the exalted heavens, and attended by the nearest angels to Allah, the Exalted, as Prophetic traditions state? Indeed, this is what happened in tribute to Fatima az-Zahra (sa), her Father, her husband, and her future children who are the authorities of Allah on His .creatures

The celebration took place in the fourth Heaven near Al-Bait al-Ma'mour (the constantly attended house of Allah). It was a unique event the like of which the universe had never encountered before. Angels from all the Heavens gathered in the fourth Heaven, and erected the Minbar of Honor, which is made of light. Then Allah, The Almighty, revealed to one of His angels, Rahil, to ascend the Minber and praise and glorify His names as He deserves. Rahil, who was the most eloquent of all angels, did what his Lord revealed to :him and said

Praise be to Allah, since creation of the first (creatures); He who is ever-lasting (even)" after the cessation of all beings; We praise Him for making us spiritual angels, who are submitting to His Godship, and for making us

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.grateful to Him for His benevolence on us

He safeguarded us from craving for lusts; and made our only pleasure and enjoyment to .glorify and exalt Him

He Who extended His Mercy (upon everything); and bestowed His benevolence (upon everyone). Exalted is His Name from the polytheism of polytheists of the dwellers of Earth, And Elevated by His Creatures from the fabrications of the atheists. Allah, The Omnipotent King, chose the one who was bestowed with special Divine Honor, and the worshipper of His Greatness, for His worshipper, the Mistress of women and the daughter of the best of prophets, the Master of all messengers and the Imam of the pious; so He brought into relations the Prophet with a man from his kin. One who is his believing companion, and was prompt in answering his call -'Ali the devout, with Fatima ."the splendid and the daughter of the Messenger

:Then Gabriel added the following words, which were from Allah, the Exalted

Praise is Mygarment Greatness is My Magnificence"

All the creatures are My slaves men, and women. I give Fatima, My Worshipper in (marriage to 'Ali My chosen worshipper. So, bear witness, O My angels." (۱

:This narration was also reported by a group of Sunni scholars, among them are

AbdurRahman As-Safawi in Nuzhat al-Majalis v.۲, p.۲۲۳, reported that Jabir Ibn Abdullah .۱ :(may Allah be pleased with him) said

?Umm Ayman came to the Prophet crying; the Prophet asked her why she was crying"

:She replied

A man from the Ansar just"

.Bihar: v.۵ -۱

informed me that his daughter has just been married, and that sprinkled sweets and almonds on her. Thus, this reminded me that when Fatima married ‘Ali, you did not ."sprinkle anything on her

:There-upon the Prophet (S) said

By Allah Who sent me with honor, and gifted me with the Messengership; when Allah" gave Fatima to ‘Ali in marriage, He ordered the nearest angels to surround the Throne- including Gabriel, Michael and Israfil. He also commanded birds to sing, and ordered the tree of Tuba to sprinkle them with fresh pearls, white gems, green chrysolites, and red ."rubies

:According to another tradition, he said

The marriage took place near the Lotus tree in the seventh Heaven, on the night of" Ascension. (On that occasion) Allah revealed to the tree: `Sprinkle all that you bear on ."them.' So, it sprinkled them with gems, jewelry and corals

Al-Hafiz Abu Nu'aym reported in Hilyat al-awliya v.۵, p.۵۹, that Abdullah Ibn Masoud .۲ :said

then Allah commanded the Tree of Paradise to bear gems and jewelry; He then "... ordered it to sprinkle them over the angels. So, whoever received more than the others ."on that day, will be proud of it until the Day of Resurrection

This narration was mentioned by: Kharazmi in Maqtal al-Husayn, Asqalani in Lisan al- .۳ .Mizan and Tahdhib al-Tahdhib, and Qandouzi in Yanabi' al-Mawaddah

:It has been reported in Nuzhat al-Majalis that Anas Ibn Malik said .۴

:(The Prophet (S) was in the mosque when he said to ‘Ali (as"

Here is Gabriel informing me`

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that Allah gave Fatima to you in marriage, and made forty thousand angels testify to her marriage. He also revealed to the Tree of Tuba to sprinkle them with gems, rubies, jewelry and embellishments. When it had done this, the Huris rushed to collect these gems, rubies, jewelry, and embellishments to exchange them for gifts until the Day of (.Resurrection. " (Suyuti reported this narration in Tahdheer Al-Khawas

The Messenger (as) performed the engagement proceedings in the mosque while he was on the Minbar, in the presence of the Muslims, so as to enact the practice of announcing and assigning witnesses to engagement proceedings; and specified the amount of dowry, so that the Muslims could follow his practice in requesting modest dowries for :marriages. He said

Avoid exaggeration in the (amounts of) dowries, because this causes enmity (between" .("you

The Prophet (S) also assigned the desirable practice of limiting dowry to five hundred dirhams. He (as), and the Holy Imams of Ahlul-Bayt never exceeded this amount of dowry .in their marriages

When ‘Ali had sold his sword, he brought the money to the Prophet; who divided it into thirds: one-third was for household necessities, one-third was for perfumes and embellishments for the wedding, and the remaining one-third he gave to Umm Salamah, who was to give it back to ‘Ali to assist him in paying for food for the guests attending the .ceremony

Naturally, ‘Ali's (as) marriage to Fatima Zahra (sa) raised envy and enmity in the hearts of ;some men

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especially those who were rejected by Fatima az-Zahra (sa), and her father when they had asked for her hand. So, it was not strange to see some Quraishans come to the Prophet, and say:

"Surely you have taken a lowly dowry for Fatima az-Zahra (sa) from 'Ali (as)."

The Prophet (S) replied:

"It was not I who gave (Fatima to) 'Ali in marriage, rather Allah did so on the night of ascension near the Lotus tree (in the seventh Heaven)..." (۱)

He then added: "Verily I am a man just like you, I marry (from) your women and give you my (marriageable) women in marriage, save Fatima, for her marriage was revealed in Heaven." (۲)

The Prophet (S) gave Abu Bakr some money, and asked him to accompany Bilal, and Salman, (or, Ammar Ibn Yasir) to buy some household necessities for Fatima's (sa) house. The Prophet (S) said to Abu Bakr:

"Buy some appropriate household necessities for my daughter with this money."

Abu Bakr said: "He gave sixty-three (۶۳) dirhams, so we went to the market and bought the following:

۱. Two mattresses made of Egyptian canvas. (One stuffed with fiber and the other with sheep wool)

۲. A leather mat

۳. A pillow made of skin, filled with palm tree fiber

۴. A Khaibarion cloak

۵. An animal skin for water

۶. Some jugs and jars also for water

۷. A pitcher painted with tar

A thin curtain made of wool .۸

A shirt costing seven (۷) dirhams .۹

A veil costing four (۴) dirhams .۱۰

A black plush cloak .۱۱

.۱۲

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.Bihar: v.۶ -۱

.Musnad Ahmad -۲

A bed embellished with ribbon

.Four cushions made of skin imported from Ta'ef, stuffed with a good smelling plant .۱۳

A mat from Hajar .۱۴

A hand-mill .۱۵

A special copper container used for dyestuff .۱۶

A pestle for grinding coffee .۱۷

A (water) skin .۱۸

When Abu Bakr and the other companions had bought the above-mentioned articles, they carried them to Umm Salama's house. When the Prophet (S) saw them, he started :kissing every article and supplicated to Allah, saying

O Allah, bless them for they are people who the majority of their belongings are made of" ."natural materials

These were all the furnishings they purchased for the daughter of the best of all prophets and messengers. But, indeed, marital happiness is not achieved by wealth, and overspending, nor can expensive wardrobes, gems, golden ware, luxurious furniture, splendid palaces, or, comfortable automobiles provide a person with marital happiness, .contrary to the beliefs of most people

How many wealthy women dressed in expensive wardrobes and embellished themselves with gems and jewelry, which cover their necks, arms, and ears consider life an unbearable misery. On the contrary, how many women are there who live in shacks, and cook, bake bread, wash clothes, sweep floors, nurse their children and struggle hard in light of their simple lives; yet, consider themselves happy people and their houses to be .gardens of Eden

This fact is also true for men. Yet, unfortunately, many young unmarried women hold the wrong view that marital happiness can only be found through wealth and luxuries. They consider

simplicity a sign of misery, and deprivation; therefore, these miserable youths remain unmarried waiting for marital happiness to knock on their doors, accompanied by wealth !!and luxuries

Fatima's (sa) Dowry

Although Fatima's dowry was modest, because of the Messenger's wish to set an example for the Muslims, and for other implicit reasons, Fatima az-Zahra (sa) did not ignore her greatness and exalted identity to obtain a fantastic gift for her wedding. Fatima's (sa) drive for excellence, and perfection motivated her to ask for the right of .intercession. If Allah willed for the sinners among the Muslims

Ahmad Ibn Yusuf Ad-Dimashqi in his book Akhbar al-Doual Wa Ath-tha al-Uwal reported :the following

It was narrated that when she (Fatima) learnt about her marriage and that her dowry" :was a small number of dirhams, she said

O Messenger of Allah, lay girls take money for dowries; what is the difference between` me and them (if my dowry was to be money too)? I kindly ask you to give it back and supplicate to Allah, the Exalted, to make my dowry the right to intercede for the sinners among Muslims (on the Day of Rising).' It was then that Gabriel descended with a label on :which the following statement was written

.'Allah ordained Fatima Zahra's dowry to be intercession for the sinners among Muslims'

When Fatima (sa) was on her deathbed, she asked that the label be put on her chest :under the coffin. Thus, it was done so. Fatima (sa) said

When I am raised on"

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the Day of Resurrection, I will present this label with my hand to intercede for the sinners ."from among my Father's nation

It is apparent that the narration mentioned above illustrates the greatness, honor, and excellence Lady Fatima az-Zahra (sa) enjoyed. The Messenger's supplication was answered, so Fatima az-Zahra (sa) will present the label on the day when it is most :needed. Nasfi said

Fatima (may Allah be pleased with her) asked the Prophet (S) that her dowry would be" intercession for his nation on the day of Resurrection. So, when she passes the path, she ."will ask for her dowry

It is worthy to mention that many narrations have been reported on the account of Ahlul-.Bayt (as) to the effect that intercession is part of Fatima az-Zahra’s (sa) dowry

Preparations for The Wedding

A non-planned period of time elapsed between the engagement and the wedding ceremony, because Imam ‘Ali (as) was too shy to ask the Prophet to assign a day for the wedding, while he wanted to protect Fatima’s (sa) pride by refraining from asking ‘Ali to .do so

A month, or, more passed when Imam ‘Ali (as) said nothing about the wedding. Aqeel (‘Ali's brother) asked him about the reason for the delay in holding the wedding ceremony, and encouraged him to prepare for the wedding, and to ask the Prophet to assign a date for it. Despite ‘Ali's humbleness, he accompanied Aqeel to the Prophet's house to fulfill his wishes. On their way to the Prophet's house, they met Umm Ayman

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who, when told the reason for their visit, asked them to leave the matter to her. She, in turn, informed Umm Salama, and the Prophet's wives who gathered in Aisha's house, :where the Prophet was, and said

May our parents be your sacrifice! We are gathered here in regard to that, had Khadija" !!!"been alive would have brought happiness to her life

:When hearing Lady Khadija's (as) name, the Prophet (S) cried, and said

Surely Khadija believed me when men did not, and helped in establishing Allah's religion," and granted me her belongings in its path. Allah-Exalted is His Name-commanded me to bring the good news to Khadija that (she has) a house in Paradise made of brocade, and ."emeralds, where there is not roaring, nor, strain

:Umm Salama said

May our parents be your sacrifice, O Messenger of Allah!! Surely everything you have" praised Khadija for is true, but she departed to her Lord! May He bring happiness to her and gather us with her in the Paradise of His satisfaction and Mercy. Messenger of Allah! Your brother from among the people of the world who is also your cousin, 'Ali Ibn Abu Talib, wished that you specify a day for the wedding so that he may be united with his ."wife Fatima

"?The Prophet answered: "Why doesn't 'Ali ask me to do so

!'She replied: "Shyness prevents him

."He said: "Umm Ayman, go call 'Ali for me

When Umm Ayman came out, she found 'Ali (as) waiting for the answer. Upon her request ,he

:entered the house, and shyly sat near the Prophet who said to him

"?Do you wish to be wedded to your wife"

Ali replied: "Alright, it is to your honor!! If you wish, the wedding can take place tonight or’ ."tomorrow night, if Allah wills

."The Prophet (S) said: "So prepare a house for Fatima

."Ali (as) then said: "The only house I can acquire is Harithah Ibn al-Numan's’

The Prophet said: "Surely we are shy for Harithah Ibn al-Numan, for we have taken the !'"majority of his houses

:When Harithah heard about this, he proceeded towards the Prophet (S) and said

Messenger of Allah, I and my property belong to Allah and His Messenger. By Allah, there" is nothing more beloved to me than that which you take; it surely is more desirable to me !!("(that you take it) than if you leave it (for me

Consequently, Harithah, motivated by his strong faith and belief in good deeds, granted ‘Ali (as) one of his houses. Imam ‘Ali (as) furnished one of the rooms by spreading sand on the floor, and erecting a pole for hanging the water container. In addition to some gifts that were given to him by some companions, he also purchased a jug and jar, and laid a piece of wood between two walls for hanging clothes, and placed a ram's skin on the .floor, and put a pillow made of fiber on it

The Prophet (S) ordered ‘Ali (as) to hold a dinner because Allah, the Exalted, is pleased with those

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who do so; for the social good it does is bring people together and implement love, and .harmony among them

It is noteworthy that Lady Fatima Zahra (sa) excelled in giving on the path of Allah; she .possessed generosity that no other woman can claim to be equality

:Al-Asfouri wrote in his book Nuzhat al-Majalis v.٢, p.٢٢۶, on the authority of Ibn al-Tawous

The Prophet had a new dress made for Fatima (as a gift) for her wedding; she had just" :one old patched dress. On her wedding night, someone knocked on the door and said

I ask the household of Prophethood to give me an old dress." At first, Fatima was going" :to give him her old dress, but then remembered the Qur'anic verse

By no means shall ye attain righteousness unless ye give (freely) of that which ye love` ('(prefer

:She then gave the poor man her new dress. Consequently, Gabriel descended, and said

O Muhammad! Allah sends Him peace upon you; He commanded me to greet Fatima and" ."(give her the gift He sent her) which is a dress from Paradise, made of silk brocade etc

Regarding the feast, when the food had been prepared, the meat cooked, the bread baked and the dates and butter obtained, the Prophet (S) started spitting the dates, and mixing them with the butter to replace sweetmeat for the wedding.When everything was .ready, he asked 'Ali (as) to invite the people to the feast

When 'Ali (as) reached the Mosque, he found it crowded

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with people who were at the Mosque, from the poor immigrants who lived there to the Ansars. Nevertheless, 'Ali's (as) generosity and noble-heartedness did not allow him to invite some people, and exclude others, especially since everyone wanted to be invited to .the Prophet's (as) daughter's wedding feast

Ali's (as) belief in Allah's power, and the Prophet's (as) blessed heart, motivated him to' :call out loud

"O people, answer the call for the feast of Fatima Bint Muhammad"

Men and women from all around Medina gathered in the house. They ate, drank and even took food to their homes. The blessings of the Prophet (S) were obvious on that day, for not only the food was enough to feed everyone, but also it did not decrease at all. The Prophet (S) asked for food containers to be brought, and filled them, and sent them to his .wives, and left a special container for Fatima az-Zahra (sa), and her husband

By sunset, the wedding night had begun; it was time for Fatima az-Zahra to depart to her .new home

Everything went well, for the Prophet had made all the necessary preparation for the wedding. Despite the simplicity and modesty of her wedding, Fatima's marriage ceremony was surrounded by signs of greatness, excellence, and beauty. Al-Haithami :wrote in Majma' Az-Zawaed that Jabir said

We were present at Fatima and 'Ali's (may Allah be pleased with them) wedding" ..."ceremony, and indeed we have not seen any ceremony better than that one

The Messenger of Allah

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S) ordered his wives to embellish Fatima az-Zahra (sa) before the wedding; they) perfumed, and dressed her with jewellery. They all helped to ready Fatima az-Zahra (sa); some combed her hair while others embellished, and dressed her in the dress brought by .Angel Gabriel from Paradise

Allah's Messenger (as) paid special attention to Fatima az-Zahra (sa), which he did not :bestow on his other daughters for the following reasons

.A. Her special characteristics and noble traits

B. Her husband is 'Ali Ibn Abu Talib (as), who is known for his talents and longstanding .service to Islam, besides being the Prophet's cousin

C. The Prophet (S) also knew that his daughter was going to be included in the verse of .purification, the verse of Mubahelah (supplication), and the verse of Kinship

D. Fatima az-Zahra (sa) is the mother of the Holy Imams who will lead humanity until the .Day of Resurrection

The night of Fatima's (sa) wedding arrived. Because every girl needs her mother on her wedding night, Fatima missed Lady Khadija (as), and felt very much like an orphan. With his noble and special attention to Fatima az-Zahra (sa), the Prophet wished to fill Lady Khadija's (as) space; the Prophet called 'Ali (as), and Fatima az-Zahra (sa), who proceeded towards him. Fatima az-Zahra (sa) was in her long heavenly dress overtaken with shyness. He ['Ali (as)] brought his gray horse, and asked Fatima az-Zahra (sa) to ride .it, and ordered Salman to lead while he (as) followed them

,Yes, indeed

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Fatima’s (sa) wedding was attended by heavenly creatures as well as people, for she is a .human huri

,Al-Khateeb al-Baghdadi in Tareekh Baghdad v.۵, p.۷, Al-Hamvini in Duraral-Simtain

Al-Dhahabi in Mizan al-Etedal, Garani in Akhbar al-Dowal, and Qandouzi in Yanabi' al-:Mawaddah have narrated that Ibn Abbas said

When Fatima was taken to ‘Ali's house on her wedding night, the Prophet proceeded" her, Gabriel was on her right, and Michael on her left, and seventy thousand angels !!followed her. These angels praised and glorified Allah until dawn

The Hashemit men, Abdul Muttalib's daughters, and Muhajerin and Ansar's women all accompanied Fatima's caravan that night. The Prophet's wives joyfully led the caravan; .they were also the first to enter the house

:Upon arriving, the Prophet placed Fatima's hand in ‘Ali's hand and said

;May Allah bless his Messenger's daughter"

(Ali this is Fatima, you are responsible for her (or, I entrust her to you’

!!Ali, what an excellent wife Fatima is’

!!Fatima, what an excellent husband ‘Ali is

O Allah, bless them, bless their lives, and bless their children

O Allah, surely they are the most beloved to me from among your creatures, so love them too, and assign for them a guardian

."I place them and their progeny under.Your protection from the curse devil

The Prophet then asked for a jug of water; he sipped a small amount of the water, and after gargling with it, placed it back in the jug. He then called for Fatima az-Zahra (sa), and sprayed her head and shoulders with that water and did

the same thing to 'Ali (as). Thereafter, he ordered the women to leave the house. They all left except Asma Bint Umais. When he (as) noticed that she had stayed behind, he '?exclaimed: 'Didn't I ask you to leave

She answered: `Indeed, O Messenger of Allah! May my parents be your sacrifice; I did .'not intend to disobey you, but I promised Khadija to take her place on this night

The Prophet (S) was moved by this; he cried, and said to Asma: 'By Allah, this is the reason '?that made you stay behind

!'She said: 'Yes, by Allah

He [Prophet (S)] then said: 'Asma, may Allah fulfillfor you the needs of this world and the .'Hereafter

The Year of Fatima's Marriage

Opinions of the historian, and narrators differ from one to another regarding the year of .Lady Fatima az-Zahra's (sa) marriage

:Sayid Ibn Tawoos wrote in Al-Iqbal on the authority of Sheikh Mufid

."Fatima's (sa) marriage took place on the night of the ۲۱st of Muharram, ۳ A.H"

."Al-Misbah: "Zul Hijja first, or, sixth

and, Al-Amali: "Her marriage took place sixteen (۱۶) days after the death of Ruqiyya, Uthman's wife, after he returned from Badr. This means that it took place at the ."beginning of Shawwal

Ambiguous Findings

Asma Bint Umais and Umm Salama under the Spotlight

Asma was Ja'far Ibn Abu Talib's wife. It is a given fact that he had immigrated to Habashah with his wife and a group of Muslims several years before Hijra. It is also known that Ja'far returned to Medina

after the Muslims conquered Khaibar in ۵ A.H. These findings are unanimously agreed .upon by all historians

Nevertheless, we have seen that Asma was present when Lady Khadija (as) passed away in Mecca, and at Fatima's wedding ceremony according to many narrations, which state .her name as Asma Bint Umais al-Khathamia

The following historians state that she was present at Fatima's (sa) wedding ceremony: the author of Kashf Al-Ghummah, Hadhrami in Rashfat al-Sadi, p.۱۰, Ahmad Ibn Hanbal in al-Manaqib, Al-Haithami in Majma' Az-Zawaed, Nisaee in Khasaes pg. ۳۱, and Muhib Ad-Din Tabari in Dhakhaer al-Uqbi. They depend on the narrations of: Abu Abbas Khawarazmi from Al-Husayn Ibn 'Ali (as), Sayid Jalal al-Din Abu al-Hamid Ibn Fakhr al-Musawi, and Dulabi from Imam Baqir and his father [Imam Zainul-Abideen (as)].

How can we comprehend the contradiction between these narrations and the fact that .Fatima's marriage took place after the battle of Badr, or, even Uhud in ۲ A.H

Actually, this is a historical problem that has not yet been solved despite the various .attempts made by Sheikh Majlisi in Bihar v.۱۰

More interesting is the following statement that was mentioned in Safinat al-Bihar on the authority of Mujahid in which Asma was said to have been present at Aisha's marriage. In :the statement it was claimed that Asma said

I was the one who, in the company of other women, prepared Aisha and brought her to" the Messenger of Allah. By Allah, he had not but a cup of buttermilk which he

drank and gave to Aisha; but she was too shy to take it, so I said to her: 'Do not reject it; it .'is from the hand of the Prophet

She (Aisha) then took it, and after drinking some, he [Prophet Muhammad (S)] said: `Give .some to your friends.' But the women did not desire any

.'The Prophet (S) then said: 'Do not gather hunger and lying together

I said: `Messenger of Allah, is it considered lying if one of us says she does not like '?something

The Prophet (S) replied: `Surely lying is counted (against the person) up to the point that ."even a small lie is recorded too

As we said, this narration shows that Asma was present at Aisha's marriage, which took .(place before that of Fatima's (sa

Moreover, it is unanimously narrated that Asma was present when Imam Husayn (as) was born in ۴, or, ۵ A.H. All these events are known to have taken place before conquering .Khaibar, and Ja'far Ibn Abu Talib's return to Medina

In an attempt to clarify the issue, Muhammad Ibn Yusuf (as Sheikh Majlisi also said in Bihar v. ۱۰) wrote in Kefayat al-Talib, concerning Asma's presence at Fatima's (sa) :wedding

This is an authentic finding, exactly as Ibn Batta narrated. But, mentioning Asma Bint" Umais's name is not accurate, for this Asma is Ja'far Ibn Abu Talib's wife... Asma who attended Fatima's wedding, is Asma Bint Yazid Ibn Sakan al Ansari. As for Asma Bint Umais, she remained in the company of

her husband in Habashah until he returned to Medina, the day Khaibar was conquered in ."۷ A.H. While Fatima's marriage took place several days after the battle of Badr

Regardless of this, I say that the narrations clearly state Asma Bint Umais's name; therefore, this justification cannot be taken into account. Besides, Asma Bint Yazid was an Ansarian woman, hence could not have been present at Lady Khadija's (as) death. Her .presence in Mecca at that time was not mentioned by any other historian

In the light of these findings, I deem it necessary to clarify that Asma Bint Umais had actually immigrated with her husband to Habashah, but repeatedly returned to Mecca and Medina. This becomes clear especially when we realize that the distance between Jedda and Habashah is limited to that of the width of the Red sea, which in not so difficult for a journey. This historical confusion came about because her repeated trips were not adequately recorded, just as Abu Dharr's immigration to Habashah with Ja'far was not .given enough attention

This conclusion is supported by the following tradition which Al-Majlisi wrote in Bihar v.۱, :quoting Mawlid Fatima

:Ibn Babawaih said"

The Prophet ordered Abdul Muttalib's daughters... (until he said): The Prophet, Hamza,` ."Aqeel, Ja'far, and Ahlul-Bayt followed the caravan

It is clearly stated in this narration that Ja'far, Asma's husband, was present; which, as we said, supports our conclusion. In addition to this, the Prophet's (as) migration to Medina took place after Lady Khadija's (as) death, and Ja'far

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traveled to Habashah twice. The second journey took place before Hijra, and after Khadija's death. Thus, it becomes easy to understand how Asma was present at the time .of Khadija's death

There is confusion in historical findings regarding the reason for the presence of Umm Salama's name in the events preceding Fatima's (sa) marriage; i.e., the Prophet leaving some of Fatima's dowry with her, and the women's consultation with her, despite the fact that he married her in ۴ A.H., while Fatima's marriage took place in ۲ A.H. Thus, the question arises as to what role she played in these events even though she was not yet (?married to the Prophet (S

.There are two probable answers that can be given to this question

First: Perhaps there was a mistake in recording the year she was married to the Prophet (S). But, this is not based on any historical evidence, or, scientific findings, and therefore .cannot be taken into account

Second: Since Lady Umm Salama was the Prophet's (as) cousin, it was expected of her to participate in different stages of the wedding, and to keep part of Fatima's dowry in her .possession according to the Prophet's (as) wish

.I prefer the second opinion. Yet, I leave it to Allah, for He is the Omniscient

Fatima's House

The contemporary civilized world realizes the importance of paying due attention to certain spots and structures, which are connected to identified noble people, or, valuable ,entities. Thus, laws related to this matter have been legislated

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such as diplomatic immunity for specific individuals, and buildings, and laws which regulate the use of public places, universities, temples, and so on, that are related to .science, religion, and culture

The importance of these actions and laws was known to Allah, the Exalted and His chosen worshippers from the beginning. Rules and regulations which govern entering mosques, especially the Sacred Mosque in Mecca, such as preventing certain groups of people like the infidels, "the junub, and menstruating women from entering them, are a reflection of this fact. Other examples of such laws are: the necessity to keep these places pure; the importance of respecting the sanctity of mosques; the forbiddance of hunting in and .around Mecca during certain periods of time

Fatima's (sa) house is certainly one of these places, which is surrounded by sanctity, holiness and exaltation. It was built on respect, honor, and righteousness. Those who .realize know the value of her house

Sheikh Majlisi (may Allah bless his soul) reported on the authority of Anas Ibn Malik that :Buraidah said

Allah's Messenger read the verse: "In houses, which Allah hath permitted to be raised to" honor; for the celebration in the, of His name: In them is He glorified in the mornings and (in the evenings." (٢۴: ٣۶

"?A man then exclaimed: "Whose houses are these, O Messenger of Allah

."The Prophet (S) answered: "Prophet's houses

Abu Bakr said: "Messenger of Allah, is this one of these houses (He meant Fatima's ("?house

The Prophet (S) replied: "Yes, it is among

!!"the best of them

:Ibn Abbas also said: "I was in the Prophet's mosque when someone read

;...'In houses which Allah hath permitted to be raised in honor`

'?So, I said: `Messenger of Allah; which houses

."He (Ibn Abbas) said: `Prophet's houses;' and pointed to Fatima's house

:It has been narrated in Al-Kafi that Abdullah Ibn Ja'far al-Ansari said

Once, the Prophet of Allah proceeded towards Fatima's house while I was with him;" :when we reached the door, he pushed the door (slightly) and said

'Assalamu Alaikum'

.'Fatima az-Zahra (sa) answered: 'Alaik as-Salam, Messenger of Allah

'?The Prophet (S) then said: `May I come in

.'She said: 'I do not have my veil on, O Messenger of Allah

'He (Prophet Muhammad (S)) said: 'Fatima, cover your head with your cloak

'When she (Fatima az-Zahra (sa)) had done so, he said: 'Assalamu Alaikum

.'She answered: 'Alaik-as-Salam, Messenger of Allah

He (Prophet Muhammad (S)) repeated the request for permission to enter the house with ."me, and she gave us permission

Fatima 's (as) Marital Life

Lady Fatima az-Zahra (sa) moved from the home of Prophethood to the house of Imamate, successorship and guardianship. This turn in Fatima's (sa) life, allowed her to .become the companion of the Father of the Imams

As days passed, Fatima's (sa) life became more beautiful, and splendid, for she lived in an atmosphere of sanctity and chastity, surrounded by modesty and humbleness. She aided

her husband in his worldly and religious affairs, and cooperated with him in achieving his exalted goals. This harmony in their life was preferred by the ideological tranquility they both

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enjoyed, and the respect and glorification they held for each other. Fatima az-Zahra (sa) realized the great rank her husband enjoyed. She respected him in the best manner as a :Muslim woman should respect her Imam, for she recognized that 'Ali (as) was

;The dearest person to Allah's Messenger (as); The holder of the great guardianship

;The possessor of absolute Imamate

;The Prophet's (as) brother, successor and heir; The possessor of excellent talents

.His long-standing service to Islam was also apparent to everyone

Likewise, 'Ali (as) respected Fatima az-Zahra (sa), not only because she was his wife, but :also because she was

The most beloved to Allah's Messenger (as); "the mistress of all women"; And, her .(sanctity was part of the Prophet's (as

Indeed, Fatima az-Zahra (sa) enjoyed noble traits which had any woman held even one .of them, she would be worthy of respect, and exaltation

In view of such characteristics, you can imagine the great marital happiness 'Ali (as) and Fatima az-Zahra (sa) enjoyed. We can also realize that their life was not disturbed by .poverty or material deprivation

:It is written in Al-Bihar, on the authority of Manaqeb that Imam 'Ali (as) said

By Allah, I never angered Fatima, or forced her to do something (she did not like), up to" the day she died; nor did she ever anger or disobey me. In fact, when I looked at her, .("depression and sadness would be removed from my (heart

,Al-'Ayyashi, in his Tafsir (interpretation) of the Holy Qur'an

:reported that Imam Baqir (as) said

Fatima vouched to take care of the household work, make dough, bake bread, and clean" the house; in return, 'Ali vouched to take care of the outside work (such as) gathering ."firewood, and bringing food

It is not exactly known how long 'Ali (as) and Fatima az-Zahra (sa) resided in Harithah's house; but it is a given fact that Allah's Messenger constructed a house for them, which .had a door to the mosque just like his own house

Historical Distortions Regarding 'Ali's (as) Right

We have previously spoken of the unjustified slandering and distortion of 'Ali (as) and his noble life with Fatima az-Zahra (sa).We have also stated that Imam 'Ali's (as) marriage to Fatima az-Zahra (sa) caused many people to show their hidden resentment, and envy to .them, by following every possible means to disturb Fatima's (sa) life with her husband

Among the many fabricated stories told against Imam 'Ali (as) was that he had asked for Abu Jahl's (the chief of infidels) daughter's hand in marriage. When this news reached .Fatima az-Zahra (sa), she rushed to her father who found out the falsity of the story

Yet, let us review how some writers used this story to put down the Commander of the .Faithful (as), and their attempt to tarnish his reputation

An Egyptian writer, for instance, considered this story to be undoubtedly authentic, and .wrote the following in her book, The Prophet's Daughters, p.۱۶۷

Ali intended to marry a second wife besides Fatima... without bearing in mind"'

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."that such action would be resented by the daughter of the Prophet of Islam

The invalidity of this statement is obvious, for there is not a man in the world who does .not realize that his wife prefers to be the only woman he marries

:The writer adds

It would have been better if ‘Ali had been satisfied with one wife," and filled up the pages" of her book trying to show Abu Jahl's bad deeds, and his long-standing enmity to Islam. She then made a comparison between the Prophet's (as) daughter, and Abu Jahl's daughter with the intention of showing the disadvantages of the fabricated would-be .marriage

Strangely enough, the writer also made clear her resentment, and disapproval of fanatic Christian Orientalists who distorted the history of Islam, especially the famous Christian missionary-La Manze. However, unfortunately, she herself was heedless of the need to verify such a story, and instead considered its revelation undisputed. So, she used her .imagination and fictitious style of writing for this story, just as fable writers would do

Sayid Hasan al-Ameen in v.٣ of his book, The Shiite Islamic Encyclopedia, refuted such a :story and wrote

It has been written in Dhakhaer al-Uqbithat ‘Ali wanted to marry Abu Jahl's daughter," and that the Prophet was angered by this act and ascended the minbar to speak with ."resentment and rejection about this matter

The book also elaborates on the story in such a manner, which not only discredits ‘Ali (as), and Fatima az-Zahra (sa), but the

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.Prophet (S) himself

This story makes Prophet Muhammad (S) appear as someone who refuses to practice what he preaches, or, feel above the Islamic law to himself, and those related to him while requesting others to abide by them. For instance, he (Prophet (S)) deems it lawful for others to marry more than one wife, but refuses this law when it comes to his daughter. This indeed is a disastrous fabrication against the Prophet (S) that the enemies of Islam were able to insert in the pages of our history books, depending on unscruent .narrators who report such stories without reflecting upon them

The story also defames 'Ali (as) by showing him as someone who angered both Fatima az-Zahra (sa), and her father, and defames Fatima az-Zahra (sa) for refusing to practice .Allah's commands, which He revealed to her father

I shall not verify the discredibility of the authority on which the narration was based, for it within itself proves its own discredibility. Yet, it is inevitable to ask: Why have the narrators, who fabricated this story, insisted on saying that he ('Ali (as)) wanted to marry Abu Jahl's daughter, and not any other woman?! How come they did not claim that 'Ali (as) attempted to marry another woman? Surely, Abu Jahl's daughter did not enjoy beauty !and perfection, which no other Arab girl enjoyed

The fact is that they wanted their defamation of 'Ali (as) to be graver and more effective; for in their story, 'Ali (as) specifically chose

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.the daughter of the chief of the enemies of Islam

This plot exposed itself, and those who perpetuated it, when they praised themselves while discrediting Prophet Muhammad (S), his daughter (Fatima az-Zahra (sa)), and his cousin ('Ali (as)). They claimed in the same story that he mentioned his other son-in-law, who is a young man from Bani Abd Shams, and praised him as "a noble son-in-law"; they :claim that the Prophet said

He, the young man from Bani Abd Shams was truthful in his speech and executed his" ."promises to me

They want us to believe that the Prophet praised his Umayyad son-in-law (the Umayyads belong to the tribe of Bani Abd Shams), which in turn means that he was trying to discredit his first son-in-law ['Ali (as)] who, according to the story, lied to the Prophet, and violated !!his promises to him by being an unfaithful husband to his daughter

Another aim for fabricating this story was to divert the attention from the actual people who angered Fatima az-Zahra (sa), and put 'Ali (as) under the spotlight as if he was the one who did so. It was for this reason that they mentioned the following tradition at the :beginning of the story

:The Prophet (S) said"

Fatima is part of me, discomforts me that which discomforts her, and harms me that" ."which harms her

:They interpret it as

The meaning of this tradition is that Allah prohibited 'Ali from marrying another woman !!besides Fatima, which would harm Allah's Messenger

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Imam Hasan (as) is Born

When Fatima az-Zahra (sa) was twelve, she became pregnant with Imam Hasan (as). Thus, the light of Imamate was carried on from 'Ali (as) unto Fatima az-Zahra (sa). The day the child was to be born was approaching; the Prophet (S) had to go out of town, but before leaving, he (as) made several instructions about the would be born child, including .the order not to wrap the new baby in a yellow cloth

On Ramadhan ۱۵, ۳ A.H., Fatima az-Zahra (sa) gave birth to her first son. On that great day, Asma Bint Umais was present with Fatima az-Zahra (sa). The women who attended the event, unintentionally wrapped Al-Hasan (as) in a yellow cloth; they were not aware .of the Prophet's (as) request

:When the Prophet returned, he said

"?Bring me my son; what have you named him"

After Al-Hasan (as) was born Fatima az-Zahra (sa) asked 'Ali (as) to name the baby, but ".'Ali (as) said: "I would not name him before Allah's Prophet

When the Prophet saw that Al-Hasan was wrapped in a yellow cloth, he said: "Didn't I tell "?you not to wrap him in a yellow cloth

He then threw the yellow cloth away and wrapped the baby in a white one. When the :Prophet inquired about the name of the child, 'Ali (as) answered

."I would not name him before you"

."The Prophet (S) replied: "I too, would not name him before my Lord, Glory be to Him

At that moment Allah revealed to

:Gabriel

A son was born to Muhammad, therefore descend and give him My blessings and' congratulate him and say: "Surely ‘Ali is to you as Haroun was to Musa, so give him (the :'"newborn baby) the name of Haroun's son

When Gabriel had revealed the message to the Prophet, he asked: "What was Haroun's "?son's name

."Gabriel said: "Shubbar

."The Prophet (S) then said: "My tongue is Arabic

."Gabrial said: "Name him Al-Hasan

Hence, the Prophet (S) gave him the name Al-Hasan (as), and made Adhan in his right ear, and Eqamah in his left ear. On the seventh (7th) day, he (Prophet (S)) sacrificed two rams from which he gave the midwife a thigh, and a dinar; he then shaved the baby's head and gave as charity the weight of his hair in silver. Finally, the Prophet (S) wiped the baby's .head with "Khalou" which is a special perfume made of saffron and other substances

At that time in history, it was customary to cover newborn babies' heads with blood; with :this in mind, the Prophet (S) told Asma

."Asma, using blood is an act performed by the ignorant"

He would embrace Al-Hasan (as) and put his tongue in the baby's mouth, which would .suckle it

(The Birth of Imam Husayn (as

Six months after Al-Hasan (as) was born, Fatima az-Zahra (sa) became pregnant with her .second child

Lady Fatima az-Zahra (sa) started noticing the signs that childbearing was near; but, the .Prophet (S) had already foretold of Imam Husayn's (as) birth

:Imam Sadiq (as) said

Once, Umm"

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:Ayman's neighbors came to the Prophet and said

Messenger of Allah, Um Ayman did not sleep last night because of crying; she surely" ."cried until morning

:The Prophet (S) summoned her and said

Umm Ayman, your neighbors say that you spent the night crying, may Allah not cause" "?your eyes to cry!! What made you cry

She (Umm Ayman) answered: "Messenger of Allah, I had a fearful dream which caused ."me to cry all night long

The Prophet (S) said: "Tell me your dream, for surely Allah and His Messenger are most .knowledgeable

!!"She said: "Last night I saw a dream as if one of your limbs was thrown in my house

The Messenger of Allah (S) said: "Your eyes have slept, but you visioned a good thing. Umm Ayman, Fatima will give birth to Al-Husayn, and you will bring him to me. So, one of ."my limbs will be in your house

:When Al-Husayn (as) was born, Umm Ayman brought him to the Prophet (S) who said

Both the carrier and he who is being carried are welcome. Umm Ayman, this is the" ."interpretation of your dream

.Umm al-Fadhl, Al-Abbas's wife, had a similar dream

Safia Bint Abdul Muttalib, Asma Bint Umais, and Umm Salama were present when Imam Husayn (as) was born. When the Prophet (S) asked Safia (his aunt) to bring him the ."newborn child, she said: "We have not cleaned him yet

When the Prophet (S) heard this, he said: "You clean him?! Surely Allah the Exalted has ."cleaned and purified him

(After Al-Husayn (as

was born, Gabriel again descended to the Prophet (S), and revealed to him to give the new baby the name Al-Husayn (as). Al-Husayn (as) is the Arabic version of the old Hebrew name Shabbir, which was Haroun's second son's name. When Gabriel descended to the Prophet, scores of angels accompanied him to congratulate and console the Prophet (S) .for Husayn's (as) birth, and expected martyrdom

Imam Husayn (as) was not nursed by any woman, including his mother (Fatima az-Zahra) (as); instead he suckled the Prophet's tongue until he grew old enough to eat. Because of .(this, his characteristics were exactly as those of the Prophet (S

Seven days after the birth the, Messenger of Allah (S) shaved Husayn's (as) head and .gave the weight of his hair as charity for him

(The Birth of Lady Zainab (as

Lady Zainab (as) was (accurately) the third child born to Lady Fatima az-Zahra (sa). In other words, she was born directly after Imam Husayn (as); despite the false claim of some historians who hold the opinion that Zainab (as) was born after the miscarriage, which Lady Fatima az-Zahra (sa) had and resulted in the martyrdom of Mohsin. These historians are motivated by their desire to divert the attention from the merciless attack on Lady Fatima's (sa) house which not only resulted in Mohsin's martyrdom, but also in .the eventual death of Lady Fatima az-Zahra (sa) herself

:Among these writers is the Egyptian Bint Ash-Shati who wrote in her book Batlat Karbala

Zahra, the Prophet's daughter was about to give"

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birth to a new baby after bringing happiness unto Messenger's life by giving birth to his beloved sons: Al-Hasan and Al-Husayn, and a third child, who was not destined to live and (whose name was to be Mohsin Ibn ‘Ali..." (١

Regardless of these unfounded claims, it has been established that Lady Zainab (as) was born in ۵ A.H., and that she was the third child of the honorable Alawi household.

It is said that her grandfather, the Prophet (S) named her Zainab (as) that is derived from two words: "Zain" and "Ab" that together means "The embellishment of her father." Yet, Muhammad Jawad Mughniah quoted the Egyptian newspaper, Al-Jomhuria dated October ٣١, ١٩٧٢, in his book Al-Husayn Batala Karbala as saying:

Zainab was born in Shaban ۵ A.H. When her mother brought her to Imam ‘Ali (may Allah" be pleased with him) and said: "Name her" he replied: "I would not name her before Allah's Messenger." At this time the Prophet was on a trip and when he returned, he again refused to name her before her Lord. So, Gabriel descended to inform the Prophet about Allah's blessings, and said: "The name of this baby is Zainab; Allah chose this name for her."

Zainab's (as) history itself speaks of her honorable life, and noble traits, as well as the miseries she encountered during her childhood, such as the death of her great grandfather, the martyrdom of her mother (sa), and the various inflictions which she lived through during the quarter of

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١- Bihar: v.١٠.

a century that her father, Imam ‘Ali (as), was confined to his house as a result of his rights .having been usurped by others

Moreover, when Zainab emigrated from Medina to Kufa, her Father's city, several misfortunes were destined for her; starting with the martyrdom of Imam ‘Ali (as). This was followed by fierce battles between her brother, Al-Hasan (as), and Mu'awiya, which resulted in the poisoning of the Imam Hasan (as). After several years, Zainab faced the greatest disaster of history when Imam Husayn (as) along with the prominent Hashimite men were massacred at Karbala by the Umayyads. After massacring the men, Zainab (as), and the women were taken to Syria; but, she did not panic, nor, did she give into the enemy. From Syria she was sent to Medina, and then exiled to Egypt to live the rest of her .life

Zainab's (as) tomb is well-known in Egypt today, and is visited by believers from all over the world. (There is disagreement about the location of Zainab's tomb; it is believed by (most to be located in Syria.) (compiler's note

Lady Umm Kulthum

Lady Fatima’s (sa) household welcomed their second daughter and fourth child with .happiness and glorification, as with the other children

Lady Umm Kulthum (as), like her sister, shared the honorable relationship to the Prophet .(S), Imam ‘Ali (as), and Fatima az-Zahra (sa) in addition to the excellent upbringing

She was also a victim of historical oppression, and sorrowful inflictions and pains, which strong men can barely

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.put up with

Perhaps I will be able to elaborate on the life of Lady Umm Kulthum (as) when I speak .about Zainab (as) in new book, if Allah (SwT) wills

Fatima az-Zahra (sa) in the Verse of Relationship

:The verse of relationship, from the Qur'an, says

Say: `No reward do I ask of you for this except the love of those near of kin. 'And if" anyone earns any good, We shall give him an increase of good in respect there of for (Allah is Oft-Forgiving, Most Ready to appreciate (service)." (۴۲: ۲۳

:This verse is a clear command from Allah (SwT) to HIS noble Prophet. It is as follows

Say) O Muhammad, to your nation: (no reward do I ask of you for this) the message of) .(Islam (except the love of those near of kin) to me. (i.e.) Ahlul-Bayt (as

It is unanimously agreed upon that the kin mentioned in this verse are Ahlul-Bayt (as). There are many traditions narrated by both Shiite, and Sunni scholars, which not only specify the kin mentioned in this verse, but state their names. Among the narrations :mentioned in this regard by Sunni scholars, are the following

When this verse was revealed, someone said: "Messenger of Allah, who are the kin "?whose love is obligatory for us

."The Prophet (S) replied: "'Ali, Fatima, and her two children

This narration has been reported by the following Sunni scholars

.Ibn Hajar in his al-Sawa'iq al-Muhriqah .۱

.al-Thalabi .۲

.Al-Suyuti in al-Durr al-Manthur .۳

Abu Nu'aym in Hilyat al-'awliya .۴

al-Hamawayni al-Shafi'i in .۵

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Fara'id al-Samtayn

Another narration similar to the one stated above, is reported by Tabari and Ibn Hajar; :according to this narration the Messenger of Allah (S) is reported to have said

Surely Allah made it incumbent on you to love my kin, and I will ask you about them in the" ."hereafter

Moreover, the following narrations mentioned on the account of Ahlul-Bayt (as) are a few of the many saying of the Imams (as) in which they recite this verse as proof of the fact :that loving them is a religious duty

:A. It is written in al-Sawa'iq al-Muhriqah by Ibn Hajar that Imam ‘Ali (as) said

It is stated in the (Qur’anic chapter) Ha Mim that no one upholds our love save the" ."faithful ones

:He then read

Say: `No reward do I ask of you for this except the love of those near of kin, and if any" one earns any good, We shall give him an increase of good in respect thereof; for Allah is (Oft-Forgiving, most ready to appreciate (service). " (۴۲: ۲۳

B. It has also been reported in the same book that Imam Hasan (as) gave a speech in :which he said

Surely we are among the Ahlul-Bayt whose love and support were made incumbent" :(upon the faithful) by Allah, the Exalted. He-- Glory be to Him, said

Say: `No reward do I ask of you for this except the love of those near of kin, and if arty" one earns any good, We shall give him

an increase of good in respect thereof. For Allah is Oft-Forgiving, most ready to (appreciate (service).'" (۴۲: ۲۳

C. Imam 'Ali Ibn Al-Husayn (Zain Al-Abedeen (as)) replied to the Syrian who said to him :while he was a prisoner of the Umayyads in Damascus

."Praise be to Allah Who killed you..etc"

:Then he ('Ali (as)) said: "Haven't you read the verse

Say: `No reward do I ask of you for this except the love of those near of kin, and if any-' one earns any good, We shall give him an increase of good in respect thereof; For Allah is (Oft-Forgiving, most ready to appreciate (service). "' (۴۲: ۲۳

:D. Jabir Ibn Abdullah said

.'A beduin came to the Prophet (S), and said: 'Muhammad, present Islam to me"

The Prophet (S) replied: `Bear witness that there is no God but Allah, to whom an' .'associate does not exist; and that Muhammad is the slave, and Messenger of Allah

('?The beduin said: `Do you require any reward from me (for bringing me to Islam

.'He (Prophet (S)) answered: `No, save loving the nearest of kin

'?The beduin then asked: `Mine or yours

.'The Prophet (S) said: `My kin

The beduin said: `Let me pay allegiance to you, and may the curse of Allah be on those .'who do not love you and your kin

."'Thus he (Prophet (S)) said: 'Amen

.This narration has been reported by Al-Kinji in Kefayat At-Talib p.٣١

Sheikh Amini (may Allah bless his soul) listed forty-five (۴۵) sources in v.٣ of Al-Ghadeer which state that the verse

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was revealed regarding ‘Ali (as), Fatima az-Zahra (sa), Al-Hasan (as) and Al-Husayn (as). They are: Imam Ahmad, Ibn al-Mundir, Ibn Abu Hatim, Tabari, Ibn Mardawaih, Tha'labi, Abu Abdullah al-Mula, Abu Sheikh Nisaee, Wahidi, Abu Nu'aym, Bagawi, Bazaz, Ibn Maghazili, Hasakani, Muhib al-Deen, Zamakhshari, Ibn Asaker, Abu al-Faraj, Hamueeni, Nishabouri, Ibn Talhe, Razi, Abu al-Saoud, Abu Hayan, Ibn Abu al-Hadeed, Baidhawi, Nasfi, Haithami, Ibn Sabagh, Ganji, Manawi, Qastalani, Zarandi, Khazin, Zargani, Ibn .Hajar, Samhoudi, Suyuti, Safuri, Saban, Shab Lanje, Handhrami, and Nabhawi

Fatima az-Zahra (sa) in the Verse of Mubahala

:Allah, the Exalted said

If anyone disputes in this matter with thee, now after (full) knowledge hath come to" thee, say: `Come! Let us gather together; our sons arid your sons, our women and your women, ourselves and yourselves. Then let us invoke the curse of God on those who lie!'"
((۳: ۶۱

This event is famous, and is known to all Muslims. Islamic scholars are united on the fact that it was revealed in regard to the Christian delegation who came from Najran to dispute the issue of Isa Ibn Maryam (as) with the Prophet (S). In v.۶ of Bihar, Imam ‘Ali (as) :mentioned the event in the following manner

A delegation of Najrani Christians led by three prominent men, Al-Aqib, Muhsen, and the Archbishop; these meet along with two prominent jews came to the Prophet (S). They :intended to argue with him; the archbishop started

"?Abu Al-Qasim, who was Musa's father"

."The Prophet (S) answered: "Imran

"?The archbishop then said: "Who was Yusufs father

."The Prophet (S) answered: "Yaqoub

:The archbishop continued

"?May I be your sacrifice; who is your father"

."The Prophet (S) answered: "Abdullah Ibn Abd al-Muttalib

"?Then the archbishop asked: "Who is Isa's (Jesus) father

The Prophet (S) waited a moment while Gabriel revealed the following to him: "(Say) he ."was the Spirit of Allah and His Word

"?The archbishop then asked: "Can he be a spirit without having a body

:Again a revelation was sent to the Prophet (S) the revelation is as follows

The similitude of Isa before Allah is as that of Adam; He created him from dust, then said" ."to him: `Be.' And he was

When the archbishop heard this, he jumped in objection to the Prophet saying that Isa :(as) was created from dust, and said

Muhammad, We don't find this to be in the Torah, the Bible, or in the Zabour. You are the " ."first one to say this

.This was the moment that the verse of Mubahala was revealed

:After the delegation had heard the verse, they said

Assign for us a solemn meeting (in which every side supplicates to Allah to curse the" .("other side if they are followers of falsehood

."The Prophet's (as) answer to this was: "Tomorrow morning, if Allah wills

The next morning, the Prophet (S) finished his morning prayers, and ordered 'Ali (as) to follow him and Fatima az-Zahra (sa), in turn, holding Al-Hasan (as) and Al-Husayn (as) to .(follow 'Ali (as

."The Prophet (S) then told them: "When I supplicate you should say: Amen

(When the delegation saw the holy family and that the Prophet (S

:had spread a mat for himself and family, they said to each other

By Allah, he is a true Prophet; and if he curses us, surely Allah will answer his prayer and" ."destroy us. The only thing that can save us, is to ask him to relieve us from this meeting

:Razi, in his interpretation of the Holy Qur'an states

The Archbishop said: "O Christians, I surely see faces of men, who if they were to ask' Allah to move a mountain, He would surely do it. Do not hold this meeting, or you shall be ."destroyed and no Christian will remain on Earth until the Day of Resurrection

The delegation proceeded toward the Messenger (as) and said: "Abu Al-Qasim, relieve us ."(from this) solemn meeting

The Prophet (S) said: "Indeed I will; but the One who sent me with righteousness is my witness that had I cursed you, Allah would not have left a Christian on the face of the ."earth

This has been a summary of the story. What matters to us here, is Allah's (SwT) saying in :the verse

."Our women and your women"

All Muslims have agreed that the Prophet (S) took 'Ali (as) with him to represent ,""ourselves

Al-Hasan (as) and Al-Husayn (as) to represent "Our Sons," and Fatima az-Zahra (sa) to represent "Our Women," It is also a given fact that he did not accompany any other .woman including his wives, his aunts, or, any other Muslim women

,This proves that there was not a woman as excellent, great

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holy, and chaste as Fatima az-Zahra (sa) was. The Prophet called Fatima az-Zahra (sa) alone to join him, because she was the only woman capable of fulfilling the qualifications .of the verse

(Fatima az-Zahra (sa) in Surah Al-Insan (۷۶

:Allah the Exalted has said

Verily the Good shall drink of a Cup (of wine) mixed with Kafur. A fountain where the" Devotees of God do drink, making it flow in unstinted abundance. They perform (their) vows, and they fear a Day whose evil lies far and wide. And, they feed, for the love of God, the indigent, the orphan and the captive. Saying, `We feed you for the sake of God alone; no reward do we desire from you, nor thanks.' `We only fear a Day of distressful Wrath from the side of our Lord.' But, God will deliver them from the evil of that day, and will shed over them a light of Beauty, and a (blissful) Joy. And, because they were patient and constant, He will reward them with a Garden and (garment of) silk. Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat), nor, (the moon's) excessive cold. And, the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility. And, amongst them will be passed round vessels of silver, and goblets of crystal; Crystal clear, made of silver. They will determine the measure thereof (according to their wishes). And, they will be given to drink

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.there of a Cup (of wine) mixed with Zanjabil. A fountain there, called Salsabil

And around about them will (serve) youths of perpetual (freshness): if thou seest them, thou wouldst think them scattered Pearls. And when thou lookest, It is there thou wilt see a Bliss and a Realm Magnificent. Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine pure and Holy. Verily this is a Reward for you, and your Endeavor is (accepted and recognized." (۷۶: ۵-۲۲

These verses were revealed after 'Ali (as), Fatima az-Zahra (sa), Hasan (as), and Husayn (as) gave charity to needy people; this story is stated in the book Al-Kashaf by :Zamakhshari; it goes as follows

:Ibn Abbas said"

Once Al-Hasan and Al-Husayn (as) were ill, the Messenger of Allah and a group went to` visit them. The visitors suggested to Imam 'Ali (as) to make a vow to Allah: if He were to relieve them, he would perform some good action. Therefore, Imam 'Ali together with Fatima and their servant Fidhdha vowed to Allah that they would fast for three days if He .'would relieve Hasan and Husayn

When Allah had relieved them, Imam 'Ali (as) borrowed three (۳) aswu (a cubic measure)' of barley from a Jew known as Shimon. Fatima ground one (۱) sa'a (singular of aswu) of the barley and baked five loaves of bread for her family's meal

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at sunset. As sunset approached, a needy man knocked on the door and said: Assalamu Alaikum, Family of Muhammad. I am a needy man from among the Muslims, feed me, may Allah feed you from the food of Paradise.' The holy family preferred the needy man .'over themselves and spent the night with nothing in their stomachs save water

They fasted the second day, and again at sunset, when they were waiting for their food,' an orphan asked them for help and they again preferred him over themselves. The third evening a captive (prisoner of war) asked them for help and they repeated their .'preference for the needy above themselves

The following morning, Imam 'Ali (as) took Al-Hasan and Al-Husayn to the Messenger of' :Allah (S) who said the following when he saw them shaking like little chicks from hunger

.'The Prophet (S) said: It displeases us to see you in this condition"

Then he went with them, for he wanted to see Fatima. When they arrived, Fatima (sa) was in the Mehrab (prayer place), and her condition was such that it further displeased :the Prophet (S). At this time, Gabriel descended and said

."Take this chapter Muhammad, - Allah surely congratulates you for having this family`

It is worthy to state that the Good ones mentioned here are 'Ali (as), Fatima az-Zahra (sa), Hasan (as), and Husayn (as); who deserve Paradise because of their act of feeding .the needy, the orphan, and the captive

Another point to keep in mind here is that despite

the detailed description of Paradise given in the verses, Allah, the Exalted, does not mention the "huris". This understood to be in honor and exaltation of Fatima az-Zahra (sa) .(the wife of Imam 'Ali (as), and the mother of Hasan (as) and Husayn (as

Spending in The Path of Allah

Fatima az-Zahra (sa) was known to be very modest, and humble. Because as man's desire of the Hereafter increases, his worldly lusts decrease; and when someone realizes the loftiness of the Day of Judgement, the worldly life becomes trivial to him. Besides, as .man's reasoning and ability advances, his desire for lusts greatly decreases

Have you not seen that children play, have fun, become sad and fight over worthless objects; but as they grow up and their senses mature, they refrain from such actions because they consider them to be degrading to their personalities, and contradicting to .the rules of observing dignified conduct

This is the case of righteous worshippers of Allah (SwT) who look down to the ephemeral things of this world, and their hearts cannot be attached to its vanities. They do not like this world for its worldly goods, rather they enjoy living to gain good deeds, and further worship Allah, the Exalted. They collect money to spend it in the way of Allah, feed the hungry, clothe and support the needy and deprived. These were also the fundamentals of modesty on which Lady Fatima az-Zahra (sa) depended. She deeply understood this worldly life, and realized the extent of the Hereafter. It

is not amazing to learn that Fatima az-Zahra (sa) was satisfied with the minimum requirements of life; she chose for herself the noble trait of preferring others over herself, and aiding them, as we resent sumptuous and extravagant living. It is a small wonder, indeed, for Fatima az-Zahra (sa) was the daughter of the most modest whose religious and social life required him to live in modesty; and Fatima az-Zahra (sa) was the .(first person expected to follow the steps of her father, the modest Messenger (as

Fatima's (sa) marital life was also surrounded by modesty, and satisfaction. Her husband 'Ali (as) was a devout follower of the Prophet (S) of Islam, and there was not a man known who was more modest than 'Ali (as). Imam 'Ali (as) was the man who used to speak to the :silver, and gold in the treasury by saying

!!"O you yellow and white, deceive someone else save me"

It has been reported that once a bedouin approached Imam 'Ali (as) for help. The Imam then ordered his agent to give the bedouin a grant of one thousand dinars, the later :exclaimed

"?Gold or silver dinars"

Imam 'Ali (as) replied: "They are both just stones to me, so give the beduin that which is ."more beneficial to him

:Here we relate several narrations, which speak of Fatima's (sa) modesty and generosity

The author of the book Bisharat A-Moustafa was quoted by Al-Bihar v.١٠ to have .١ :written

Imam Sadiq (as) quoted Jabir Ibn Abdullah Al-Ansari as

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:saying

One day when we had finished the Asr prayer with the Messenger of Allah an old Arab" immigrant man, who was wearing worn-out clothes and was barely able to walk because of his old age and weakness came by. The Prophet asked the old man about his affair; the :old man answered

Prophet of Allah I am starving, so feed me, I am naked, so clothe me, and poor, so help` me. The Prophet then said: `Surely I find nothing to give you. Yet, he who guides to goodness is equal to him who performs it. So go to the house of she who loves Allah and His Messenger, and Allah and His Messenger love her. The one who prefers Allah over .'herself I mean Fatima

Fatima's (sa) house was near the Prophet's (as) house. He asked Bilal to lead the man to :her house. When the old man reached the house, he cried out

Peace be upon you, O household of prophethood, the (dwellers of the place where)` angels frequently visit, where Gabriel-the holy spirit-descends to bring what the Lord of .'the Worlds reveals

'?Fatima az-Zahra (sa) said: `Peace be upon you; who are you

The old Beduin answered: `I am an old Arab man; I have immigrated to your father, The Master of mankind, from a distant place. Daughter of Muhammad, I am hungry and in .'need of clothing, so console me-may Allah bless you

When this occurred, the Prophet (S), 'Ali (as), and Fatima az-Zahra (sa) had not eaten for .three days

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Yet, Fatima az-Zahra (sa) gave him a tanned ram skin, which was used as Al-Hasan (as), .and Al-Husayn's (as) bed

Then Fatima az-Zahra (sa) told the poor man: `Take this, may Allah substitute it for you .'by a better gift by selling it

The old man replied: Daughter of Muhammad, I complain to you of hunger and you give '?me a ram's skin? How can I eat with this

When Fatima heard what the old man had to say, she gave him the necklace, which was .given to her by Fatima Bint Hamza Ibn Abd al-Muttalib

The old man took the necklace and went to the Mosque to meet the Prophet who was sitting in the presence of his companions. He went to the Prophet and said: `Messenger of Allah, Fatima Bint Muhammad gave me this necklace and said: `Sell it, for Allah will .'grant you a solution to your problem

When the Prophet (S) heard what the man had to say, he cried and said: `Indeed, Allah will grant you a solution, for Fatima Bint Muhammad, the Mistress of all women gave you .'this necklace

Meanwhile, Ammar Ibn Yasir (may Allah bless his soul) said: `Messenger of Allah, do I '?have your permission to buy this necklace

The Prophet (S) answered: `Buy it Ammar, surely if all of mankind and Jinn participate in .'buying it Allah will not torture them in Hellfire

'?Ammar said: `How much do you want for it

The old Beduin said: A meal of bread and meat, a Yemeni shirt to cover

my private parts and to perform my prayers in front of my Lord, and a dinar so I can .'return to my family

Ammar, who had just sold his share of booty from the battle of Khaibar, told the man: I will give you twenty (٢٠) dinars, two hundred (٢٠٠) dirhams, a Yemeni shirt, my horse to .'take you home, and your need of wheat bread and meat

!!'The old then said: `What a generous man you are

When Ammar had fulfilled his promise to the old man, the later came back to the Prophet '?(S) who said: Are you satisfied and clothed

The old man said: Yes, and I have become rich; may my father and mother be your .'sacrifice

.'The Prophet (S) then said: `So, reward Fatima for her kindness

;The old man supplicated: `O Allah, surely You are our God whenever we ask You

;We have no other God to worship besides you`

';You are the one who grants us beneficence in all conditions'

.... 'O Allah, grant Fatima that which no eye has ever seen, and ear has ever heard`

During that time, Ammar had perfumed the necklace with mush wrapped it in a Yemeni shirt, and gave it to one of his slaves by the name of Sahm, who he had bought with the :money that he had received for selling his share of the Khaibarian booty. He told Sahm

Take this necklace and give it to the Messenger of Allah (S) and tell him that I give you to ` .'him also

When Sahm had delivered

the message, the Prophet (S) said: `Take the necklace to Fatima and I give you to her also.' When the slave had told Fatima the message, she (sa) took the necklace and told .the slave that he was free

Upon hearing Fatima az-Zahra (sa), Sahm laughed, so Fatima az-Zahra (sa) asked him about the reason that made him laugh. He answered: `I smiled when I thought of the abundance of goodness put in this necklace; it fed a hungry man, clothed a naked man, ."satisfied a poor man, freed a slave and came back to its original owner

۲. Al-Majlisi, quoting Fural Ibn Ibrahim's interpretation of The Holy Qur'an in his book Al- :Bihar, said

:Abu Saeed al-Khudari said: One morning 'Ali Ibn Abu Talib woke up very hungry and said'

'?Fatima, do you have anything to feed us'

She answered: `No, by Him who honored father with Prophethood, and honored you with successorship, we have nothing edible this morning, and we haven't had any food for two days save that which I have preferred to give you and our two children, Hasan and .'Husayn

'?Ali (as) said: 'Fatima! Why didn't you tell me, so I could bring some food for you'

Fatima az-Zahra (sa) answered: 'Abu Al-Hasan, I surely become ashamed before my God .'to ask you to do something you cannot do

At this, 'Ali Ibn Abu Talib (as) left Fatima az-Zahra (sa), with full trust that Allah would help him. He borrowed a dinar, and while he was holding the dinar and trying to

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.buy some food for his family, he came upon Miqdad Ibn Al Aswad

The sun had burnt Al-Miqdad's face and feet on that exceptionally hot day. When 'Ali (as) :saw him, he exclaimed surprisingly

'?Miqdad, what brings you out of your home at this hour`

.'Miqdad answered: 'Abu Al-Hasan, ask me not about what I have left behind in the house

.'Ali (as) said: ` My brother, I cannot leave you without knowing your problem'

Miqdad then said: 'Abu Al-Hasan, for Allah's sake and your sake leave me alone, and do !!'not ask about my condition

.'Imam 'Ali (as) said: ` My brother, you should not hide your condition from me

Miqdad replied: 'Abu Al-Hasan, now that you insist, by Him who honored Muhammad with Prophethood and honored you with successorship, nothing forced me out of my house save poverty. I left my children starving; when I heard their cries, there remained no .'place for me on earth-I have come out of my house in depression; this is my story

Imam 'Ali (as) cried when he heard the story; he cried until his beard was wet from tears :and said

By Allah, that which forced you out of your house and also forced me out of my house; I` .'borrowed a dinar, but I prefer you to have it

When Imam 'Ali (as) had given the dinar to Miqdad, he went to the Mosque and performed his Dhuhr (noon), Asr (afternoon) and Maghrib (evening) prayers. When the ,(Messenger of Allah (S) had completed his prayers, he signaled 'Ali (as

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who was in the first line, to follow him. 'Ali (as) obediently followed him out of the Mosque, :and after the Prophet greeted him said

'?Abu Al-Hasan, do you have some food for dinner so that I can accompany you'

Imam 'Ali (as) was too shy to answer the Messenger (as); but the Prophet of Allah (S) had detailed knowledge about the dinar, and what had happened to it; for Allah, the Exalted, had revealed to His Prophet (S) to have dinner at 'Ali's (as) house that night. When 'Ali (as) :did not answer, the Prophet (S) said

Abu Al-Hasan, why don't you say no, so I may leave you; or yes, so I may accompany' '?you

!!'Imam 'Ali (as) said: 'Accompany me

The Prophet (S) then took 'Ali's (as) hand and proceeded toward Fatima's (sa) house. When they arrived, Fatima az-Zahra (sa) was just finishing her prayers and there was a pan oil fire behind her. When she heard the Prophet (S) coming, who was the dearest :person to her, she greeted him and he wiped his hand on her head and said

'?How is your evening, my daughter`

!'She (Fatima az-Zahra (sa)) answered: `Fine

He (Prophet Muhammad (S)) then said: `Give us some dinner, may Allah bless you, and .'surely He has

...Fatima az-Zahra (sa) placed the pan in front of the Prophet (S), and 'Ali Ibn Abu Talib

:At that moment, the Messenger of Allah (S) put his hand on 'Ali's (as) shoulder, and said

.Ali, this is a substitute for your dinar''

This is a reward from Allah for the dinar; surely Allah grants whoever He wills without .'limit

:The Prophet (S) cried and said

Praise be to Allah, Who insisted on rewarding you in this world, too, and made you 'Ali-" like Zakariya and Fatima like Maryam Bint Imran, for whenever Zakariya entered the ."Mehrab, he found Maryam with her subsistence

:It is quoted in v.١٠ of Bihar that Imam Husayn (as) quoted Imam Hasan (as) as saying .٣

Once, on a Far-Ridha'y night, I watched my mother, Fatima, pray all night long. She kept" making Ruku' and prostrating until dawn. I heard her supplicate for the believers by :name; but she did not supplicate for herself, so I asked

'?Mother, why don't you supplicate for yourself as you supplicate for others`

.'"She answered: `Son! Prefer your neighbour over yourself

:Al-Hasan al-Basri said .۴

There was not a woman in this Ummah more submitting (to Allah) than Fatima. She used" ."to pray until her feet became swollen

:Al-Bihar .۵

:The Messenger of Allah (S) said'

As for my daughter Fatima, she is the mistress of all women; from the beginning of" .'history until the end. She is part of me; she is the light of my eye and the fruit of my heart

Fatima is my spirit, which I hold in me; she is a human huri. Whenever she keeps up' prayer in her Mehrab before her Lord, her light illuminates to the angels in Heaven just as a star shines to mankind on Earth. So Allah, Exalted is

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:His name, says to the angels

My angels, look at my servant, Fatima, who is the mistress of all my female servants,' keeping up prayers before Me. Her limbs shake from fear of Me and she worships Me whole heartedly. Bear witness that I have safeguarded her Shiites (followers) from ..."'Hellfire

:Idat Ad-Da'i .۶

Fatima (sa) used to breathe quickly while praying, for fear of Allah. Speaking about" Fatima's worship is endless; especially her supplication to Allah, the Exalted, for she realized the deep meaning of worship and supplication to Allah, and came to enjoy keeping up prayer before the Almighty. Yet, this is no strange matter, because it is in regard to her father that the Qur’an says. We have not sent down the Qur’an to thee to be (an occasion) for thy distress.' Because the Prophet would pray for long hours, Allah, ."the Exalted, revealed this verse to him as relief, and comfort

(Fatima’s (sa) Glorification of Allah (SwT

:It is reported in Bihar that ‘Ali (as) said to a man from Bani Sae'ed

?Should I speak to you about Fatima and Myself"

She was my spouse who was the most beloved to the Prophet. Once, she carried water using a waterskin until it scarred her chest, she ground (grain) using a hand mill until blisters appeared on her hands, she swept the floor until her clothes became dusty and lit .the fire under the cooking pot until her clothes became mud colored from the smoke

,Fatima was inflicted by great pain as a result of this

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:so I said to her

'?Why don't you ask your father for a servant to relieve you from these jobs`

When Fatima (sa) went to the Prophet she found that he had company; and was too shy to talk to him, so she left the house. But, the Prophet (S) knew that she had come for ."something

:Imam 'Ali (as) continued

The next morning, the Prophet came to the house while we were still under our quilt and" :said

!'Assalamu Alaikum'

.Yet, because we were ashamed (of being under the quilt), we preferred to remain silent

:The Prophet (S) once again said

!'Assalamu Alaikum'

Once again we remained silent. Then for the third time the Prophet said 'Assalamu Alaikum'. Now we feared that he would depart, for it was the prophet's habit to say .Assalamu alaikum three times and then wait for permission to enter, or, leave

:So, I said

.'Wa Alaik As-Salam, Messenger of Allah! Come in`

He (Prophet (S)) sat near our heads and said: 'Fatima, what was your need when you '?came to Muhammad yesterday

Imam 'Ali (as) added: "I was afraid that she (Fatima) would not tell him, so I pulled my :head from under the cover and said

!I will inform you, Messenger of Allah"

Surely she carried water using a water skin until her chest was scarred, she ground (grain) using a hand mill until blisters appeared on her hands, she swept the floor until her

clothes became dusty and lit the fire under the cooling pot until her clothes were mud colored from the

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:smoke. So, ۱ said to her

"'?Why don't ask your father for a servant to relieve you form these jobs`

:The Prophet (S) upon hearing this, said

Shall I teach you something that is better for you than a servant and a world with` everything in it? After every prayer say: Allahu Akbar thirty four (۳۴) times, Alhamdulillah thirty three (۳۳) times and Subhan Allah thirty three (۳۳) times then conclude that with la illaha ila Allah. Surely this is better for you than that which you wanted and the world and .'its belongings

Thus, Fatima adhered to this glorification after every prayer; and it came to be known as .'`Tasbih Fatima

Abu Haroun, surely we command our children to adhere to `Tasbih Fatima' the same' way we command them to perform prayers. So perform the tasbih, for whoever adheres ."'to it shall never be miserable

In reference to Fatima's (sa) beads, it was reported in Makarim al-Akhlaq that it was made of woven wool threads which had knots by the number of Takbir (Allahu Akbar), until when Hamza Ibn Abdal Muttalib (as) was martyred, she made them from the mud of .his grave

Since the martyrdom of Imam Husayn (as), people have been using the mud surrounding .his tomb for making beads for the great blessings, which lie in it

Imam Sadiq (as) said: "Beads should be made with blue thread and thirty four (۳۴) beads, ."which was the way Fatima's beads were made after Hamza's martyrdom

There are various narrations, which

were reported about "Tasbih Fatima's" importance and order. Yet, the most famous order on which our jurisprudents agree is to start with Allahu Akbar, then Subhan Allah, .and end with Al-Hamdulillah

When we review the aforementioned narrations, it becomes clear that Lady Fatima az-Zahra (sa) performed her housework by herself, despite her honor and nobility, and that .‘Ali (as) helped her to do the housework

:It has been reported in Bihar that Imam ‘Ali (as) said

Once, the Messenger of Allah came to us while Fatima was sitting near the pot and I was" :cleaning some lentils; when the Prophet saw us he said

!'Abu Al-Hasan'

!'I said: 'At your service! O Messenger of Allah

He (Prophet (S)) then said: `Listen to me, for I say not save that which is the word of Lord: There is not a man who helps his wife in her housework, save that with very hair on his body a whole year of worship-during which he fasted the days and kept up the nights in ....'prayer is counted for him

(The Prophet's (as) Love for Fatima az-Zahra (sa

It is difficult to define the extent of the Prophet's (as) love for Fatima az-Zahra (sa) for she occupied a special place in his heart like no other person did. The Prophet's love for Fatima az-Zahra (sa) was mixed with respect and exaltation; and in addition to being motivated by the father/daughter relationship, this love was granted to her for the special talents, and noble traits Fatima az-Zahra (sa) enjoyed. Perhaps we can go to the

extent of saying that the Prophet was commanded to love, and respect Fatima az-Zahra (sa), a matter that led him to speak openly about her greatness, and talents and her .nearness to Allah (SwT), and His Messenger-on every possible occasion

This reality is supported by the fact that the Prophet (S) did not pay this much attention to any of his other daughters. Thus, it can again be concluded that his love, and respect for Fatima az-Zahra (sa) was motivated by some reason other than fatherhood. In addition to Fatima's (sa) noble traits and special talents, the Prophet (S) knew what was going to happen to her after his death and the great miseries and sorrows, which she would be inflicted with by some so-called Muslims, after his departure to the Heavens. So, the Prophet (S) intended to make clear to his Ummah the greatness and excellence of Fatima az-Zahra (sa) so as to clarify the falsity of those who would oppose Fatima az-Zahra (sa) .in the future

The following are various reports that illustrate the love, and respect the Prophet (S) held .(for Lady Fatima az-Zahra (sa

:Bihar v. ۱۰-Imam Sadiq (as) reported that Fatima az-Zahra (sa) said .۱

:When the following verse was revealed"

Deem not Summons of the Apostle among yourselves like the summons of one of you to' (another,' (۲۴: ۶۳

I feared to call the Messenger of Allah, `Father'; so I began calling him Messeenger of' Allah. He ignored me two or three times and finally

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:said

Fatima, this verse was not revealed about you or your family, nor does it include your' progeny; for you are from me and I am from you. Rather, this verse was revealed regarding the vain and crude Quraishans who are arrogant and spendthrifts. Call me ."'Father; it surely is better for the heart and more satisfying to the Lord

:Aisha Bint Talha quoted Aisha as saying .۲

I have not seen anyone more similar to the Messenger in speech and dialogue than" Fatima. Whenever she entered the house, he would greet her, kiss her hands and ask her to sit near him. Likewise, when he entered the house, she would greet him, kiss his hands ....."and etc

:Bazl al-Harawi said to al-Husayn Ibn Roah .۳

"?How many daughters did the Messenger of Allah have"

"Ibn Roah said: "Four

"?Bazl then asked: "Who was the best of them

"He said: "Fatima

Bazl said: "Why was she the best while she was the youngest and least company to the ("?Prophet of Allah (S

Ibn Roah then said: "(She was the best) because she possessed two special :characteristics

.She inherited the Messenger of Allah .۱

The Prophet's progeny are her children. Besides, Allah gifted her with these traits . ۲ .("because He knew her sincere adherence and pure intention (to worship Him

:Khawarizmi wrote in his book Maqtal al-Husayn that Huthiefa said .۴

.... "The Messenger of Allah used to kiss Fatima all over her face before he went to sleep"

:Ibn Umar said .۵

:Once the Prophet (S) kissed Fatima's head and said"

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.... "May your father be your sacrifice; stay as you are`

:According to Dhakhear al-Uqbi, Aisha said .۶

Once the Messenger of Allah kissed Fatima's throat so I said, Messenger of Allah! You" !"have done something which you have not done before

."The Prophet (S) answered: "Aisha, whenever I long for Paradise, I kiss Fatima's throat

:Qandouzi reported that Aisha said .۷

:Whenever the Prophet returned from a trip, he would kiss Fatima's throat and say"

."From her, I do smell the fragrance of Paradise"

Furthermore, the following narrations have been reported by both Shiite and Sunni :scholars

:The Messenger of Allah (S) said .۱

The best of women of Paradise are: Khadija Bint Khowailid, Fatima Bint Muhammad, Asia" ."Bint Muzahim (Pharaoh's wife) and Maryam Bint Imran

:He (Prophet (S)) also said .۲

The best of the women of the world are four: Maryam Bint Imran, Asia Bint Muzahim," ."Khadija Bint Khowailid, and Fatima Bint Muhammad

(These two narrations have been reported in Musnad Ahmad v.۲, p.۲۹۳)

:The Prophet (S) also said .۳

Among the women of world, the following are among (the best): Maryam Bint Imran," ."Khadija Bint Khowailid, Fatima Bint Muhammad, and Asiya-Pharaoh's wife

(Al-Esti'ab and al-Isabah)

These three narrations name the four best women but do not specify the best of them. However, there are many authentic narrations, which clearly state that Fatima az-Zahra

(sa) was the best of all women, including these honorable ladies. In fact, this is an undisputable fact, which both Shiite and Sunni scholars unanimously agree. Among the sayings of

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:Sunni scholars who reported narrations to this effect are

:Masrouq reports that Aisha told him .١

We, the Prophet's wives, were gathered around him when Fatima walked towards us; by" Allah her walk is exactly the same as that of the Messenger of Allah when he saw her, he greeted her by saying: `Welcome my daughter.' He then asked her to sit to his right or left. He then whispered something to her that caused her to cry; when he saw her sadness, he whispered something else to her which caused her to laugh. (When I saw this) I said to her: `The Messenger of Allah bestowed you with a special secret, yet you '?cry

"?When the Prophet (S) left I exclaimed: "What did he whisper to you

Fatima az-Zahra (sa) answered: `I would not announce the secret of the Messenger of !'Allah

After the Prophet's (as) death, I said to her: `I insist on you-by my right over you-to tell !('me (what he told you

She (Fatima az-Zahra (sa)) said: 'Yes, I will tell you now. The first time he whispered to me, he told me that Gabriel used to review the Qur'an with him once a year, but this year he reviewed it twice. So, he said, I think the time of my departure is near. Therefore, fear Allah and be patient, for I will be a good (person) to proceed you.' Fatima added: `so I ,cried, as you saw. When he noticed my sadness, he once again said to me: 'Fatima

is it not satisfying to you to be theMistress of believing women (or the Mistress of the ("?women of my Ummah

١. Baghawi in his book Masabeh As-Sunna writes that the Prophet (S) said to Fatima az-Zahra (sa):

"?Is it not satisfying to you to be the Mistress of the women of the world"

٢. Hakim Nishabouri reported in his book Mustadrakthat he said to Fatima az-Zahra (sa):

Is it not satisfying to you to be the Mistress of the women of the world, this Ummah and" "?believing women

Although there are a large number of narrations, which state that Fatima az-Zahra (sa) was “the Mistress of all women”. Ahmad Ibn Hanbal mentions at the end of the first narration that he also informed Fatima az-Zahra (sa) that she was the first one to follow .him after his death

٣. Bukhari reported in v.٥, p.٢١ and ٢٩ of his Sahih that Allah's Messenger (as) said:

."Fatima is part of me, he who harms her harms me"

This narration has been reported with a variety of words which all have the same meaning; it has been reported by more than fifty narrators. For instance, Abu al-Faraj :wrote in his Al-Aghani v.٨, p.٣٠٧

When Abdullah Ibn Al-Hasan was still young, he visited Umar Ibn Abdul Aziz who sat him" in an honorable place, paid much attention to him and fulfilled his wishes. Ibn Abdul Aziz then pinched the boy's stomach and said: "Remember this when it is time for ."intercession

When Abdullah Ibn Al-Hasan left, Umar's family

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:blamed him for doing so with a young boy. But Umar said

A trustworthy man informed me that the Messenger of Allah said: "Surely Fatima is part' ."of me, pleases me that which pleases her

Umar then added: 'and I know that had Fatima been alive, what I did with her descendant .'(Abdullah), would have pleased her

"?His Family then said: "But why did you pinch his stomach and say what you said to him

Umar Ibn Abdul Aziz then said: "There is not a man from Bani Hashim who does not have ."the right of intercession; and I hope to be included among those through this boy

:Samhoudi comments on this narration by saying

This proves that anyone who hates or harms a descendant of Fatima, makes himself" subject to harming the Prophet On the contrary, if someone pleases them, he also ."pleases the Prophet

Moreover, Sahaili added: "This narration leads us to the conclusion that he who curses ."her (Fatima), becomes an infidel; and he who praises her, praises her father

:Bihar v.١٠: Imam Ja'far Ibn Muhammad (S) and Jabir Ibn Abdullah al-Ansari said .۴

Once the Prophet saw Fatima wearing a cloak of camel skin while grinding (grain) with" :her hands; and holding her child. Tears came from the Prophet's eyes and he said

Daughter! bear with the hardships of this world and later you will enjoy the blessings of' .'the Hereafter

Fatima az-Zahra (sa) replied: `Messenger of Allah, praise be to Allah for His benefactions and thanks be to Him

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:for his gifts.' (It was then that) Allah (SwT) revealed

."And soon will the Guardian-Lord give thee (that wherewith) thou shalt be well pleased"

In conclusion, it can be derived from the above narrations that Fatima az-Zahra (sa) was the nearest of all to Allah's Messenger (as). The love, affection and harmony that they shared was unique. Thus, we realize that it was not strange that he taught Fatima az-Zahra (sa) the best deeds and guided her to the noblest traits and best conduct.

Fatima’s (sa) Knowledge

Fatima az-Zahra (sa) acquired her divine knowledge from the clear spring of Prophethood and received the excellence of truth from the house of revelation. So her attentive heart was embellished with wisdom and her brilliant reason together with her brightness realized to the fullest extent the real meaning of every fact.

Yet, despite the fact that Fatima az-Zahra (sa) heard an abundant volume of narrations from her father what has been reported on her authority is limited to certain issues. The reason for this will be explained later.

:Among the narrations reported on Fatima’s (sa) account are

.Bihar, Chapter--Knowledge .١

Imam Askari (as) said: "A woman came to Fatima Zahra (sa) and said: `I have a weak mother who has become confused about a matter related to her prayer; she sent me to inquire from you about it.'

Fatima az-Zahra (sa) answered her; the woman repeatedly came with questions for Fatima az-Zahra (sa), and she (sa) kindly answered her every time. One day the lady approached Fatima

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:(az-Zahra (sa) with another question from her mother, and said to Fatima az-Zahra (sa

.'I shall not inconvenience you (any more), daughter of Allah's Messenger`

Fatima az-Zahra (sa) replied: 'Ask me regarding anything, which comes to your mind. Because if a man had been hired to transport a heavy load to the top of a mountain for a '?reward of one thousand dinars, do you think it would bother him

'The woman said: `No

Fatima az-Zahra (sa) continued: `My reward for (answering) every inquiry is more than that which fills (the space) between the ground and the Throne with pearls; thus, I should :be more apt to answer your questions. Surely, I heard my father say

When the scholars of our Shiite (followers) are gathered (on the Day of Resurrection),` they will be bestowed with garments of honor equal in quantity to their knowledge and struggle to guide Allah's worshippers, up to the point that anyone of them will be gifted with one million garments of light.' Then the caller of our Exalted and Glorified Lord will :say

O you guardians of the orphans of Muhammad. (You) who inspire them when they are` separated from their fathers, who are their Imams; these are your pupils and the orphans whom you guarded and inspired, therefore bestow them with garments of knowledge in life. Thus, they will bestow each orphan with that which corresponds to the amount of knowledge he received from them (the scholars); up to the point that some orphans are bestowed with one million

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garments. Like-so, the orphans bestow those who learnt from them.' Then Allah, the :Exalted said

Repeat upon these scholars, the guardians of the orphans, the bestowment and double` "and complete it for them and for those who follow them

:Fatima az-Zahra (sa) then added

Worshipper of Allah, surely a thread of those garments is better than that on which the` ."'sun rises

:Bihar v.١٠ .٢

:Yazid Ibn Abdulmalik (Nawfali) quoted his father, who quoted his grandfather as saying

:Once, I entered the house of Fatima (sa) who was the first to greet me; she then said"

'?What brings you here`

."I said: "I have come in search of blessing

Fatima az-Zahra (sa) then said: "My father (who was present) said: 'He who greets him or .'me for three consecutive days, will be granted Paradise by Allah

'?I said: `While you are living

."'She answered: 'yes, and after we are dead

:Kashf al Ghumma .٣

:Imam 'Ali (as) quoted Fatima az-Zahra (sa) as saying

The Messenger of Allah (S) said: 'Fatima, he who praises you, will be forgiven by Allah;" ."Who will make him my companion where ever in Paradise I may be

:Da'awat Ar Rawandi .۴

:Swaid Ibn Ghafla said

Once, 'Ali (as) was inflicted with hardship; so Fatima (sa) knocked on the Messenger of"

:Allah's door, who said

!'I hear the movement of my beloved one near the door, Umm Ayman get up and see`

.Umm Ayman opened the door and Fatima az-Zahra (sa) entered the house

The Prophet (S) then said: 'You have come to us at a time that

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!'you have not previously come

'?Fatima az-Zahra (sa) said: `Messenger of Allah, what is the angels’ food near our Lord

The Messenger of Allah (S) said: `By Him Who holds my soul in His hand, fire has not been lit (in our house) for a whole month; yet, I will teach you five statements which Gabriel .'taught me

'?She (sa) said: `Messenger of Allah, what are these five statements

;The Prophet (S) said: `O Lord of the First and Last

;O You Possessor of Might, and Strength

;O You Who is Merciful with the poor

."'O You most Beneficent, most Merciful

(.Note: It appears as if the fifth statement has been mistakenly erased)

:Thereafter Fatima az-Zahra (sa) returned and ‘Ali (as) saw her, and exclaimed

"?May my father and mother be your sacrifice, Fatima; what have you to tell me"

She (Fatima az-Zahra (sa)) said: "I went seeking worldly things, but have returned (with ."the goodness of) the hereafter

!"Ali (as) then said: "Expect goodness, expect goodness’

:Bihar v.١٠: It is reported in Al-Kafi that Imam Sadiq (as) said .۵

Once, Fatima approached Allah's Messenger with a problem. The Prophet listened to her' problem and gave her a wrapped piece of material and said: `Learn that which is written :in it.' (When she opened it) she found written in it

.He who believes in Allah and the Last Day, shall not harm his neighbor"

.He who believes in Allah and the Last Day, shall honor his guest

He who believes in Allah and the Last Day shall say that which

."'is useful or keep silent

Islamic Dress, a Social Necessity

Among the Islamic teachings to which Lady Fatima az-Zahra (sa) gave special attention, was protecting women's honor and beauty through observing the Islamic way of dress. Fatima az-Zahra (sa) realized that crimes, social disasters, and humiliations were majorly due to unveiling, debasement, dissoluteness and mixture of the sexes. These social crimes are now called freedom and civilization by various publications that are scattered .throughout Muslim, and non-Muslim countries

It shouldn't be forgotten that less than one-tenth of such crimes and debasements, used to occur to Muslim women when they observed the Islamic covering, and exalted themselves from exhibiting their bodies to men. That day when they used to bestow themselves in the garments of honor, and modesty, as they truly believed in the forbidden and the permitted. But, as time passed, they exhibited their privacy to thousands of men from all walks of life, and with many different faiths; Muslim women !!lost their honor and dignity... and reached the point of disgrace where they stand today

The following are two reports, which explicitly present the Messenger's admiration of :Fatima's (sa) stands regarding women

:A. Abu Nu'aym reports in Hilyat al-Awliya v.۲. p.۴۰, that Anas Ibn Malik said

The Messenger of Allah (S) asked: `What is best for women?' We did not know how to" .answer the Prophet, so 'Ali (as) asked Fatima about the Prophet's question

Fatima az-Zahra (sa) answered: `It is best for them not to see men and not to let men see

.'them

Ali (as) returned to Allah's Messenger and conveyed Fatima’s (sa) answer to him. When’ :the Prophet (S) had heard the answer, he said

.'Surely she has spoken the truth, for she is part of me`

:B. Ibn al-Maghazili mentions in his book Manaqib that ‘Ali Ibn al-Husayn Ibn ‘Ali (as) said

Once a blind man asked for permission to enter Fatima's house, but she kept a veil" :between them. The Messenger of Allah noticed her actions and asked

'?Why did you keep a veil between you when he can not see you`

Fatima az-Zahra (sa) answered: `Messenger of Allah, it is true that he cannot see me, but .'I can see him, and he can smell my fragrance

.'At this, the Prophet (S) said: 'I bear witness that you are part of me

In addition to these narrations, many prayers and supplications have been reported on Lady Fatima’s (sa) account; among them is the famous supplication for the relief of fever and headaches. This supplication is mentioned below as an example of Fatima’s (sa) .prayers

Fatima az-Zahra (sa) taught the following supplication to Salman al-Farsi (may Allah be :pleased with him) and said to him

If it pleases you not to be inflicted with fever as long as you live in this world, then read" these words, which my father, Muhammad, taught me and I say every morning and :evening

In the name of Allah, the Most Beneficent, Most Merciful'

In the Name of Allah the light; In the Name of Allah the light of light

In the

Name of Allah, light upon light

In the Name of Allah, the planner of affairs

In the Name of Allah, Who created light from light

And

Revealed light upon the Turr

By a decree inscribed

In a scroll unfolded

According to a decree fore-ordained

Unto a Learned Prophet

Praise be to Allah, Who is known with Might

Whose Glory is established

Who is praised during times of prosperity and infliction

And may Allah's grace be upon our Master, Muhammad

'And his purified progeny

:Salman later said

By Allah, I have taught this supplication to more than a thousand souls in Mecca and" ."Medina who were inflicted with fever, and they were all relieved by the will of Allah

Ibn Tawoos (may Allah bless his soul) wrote in his book Muhaj Ad-Da'awat, that Allah's :Messenger (as) taught Fatima az-Zahra (sa) the following supplication

O Allah, Our Lord and the Lord of Everything'

(He) Who revealed Tawrayt, Injeel and Furqan (Qur'an)

He) Who causes the seed-grain and the date-stone to split and sprout)

I seek refuge in You from every beast that you shall seize by its forelock

(Surely You are the First, where nothing has succeeded (You

(And the last, where nothing shall come after (You

You are the Evident, there is nothing more Manifest than You

And the Eminent, there is nothing more Eminent than You

Send your grace upon Muhammad and his Ahlul-Bayt

May Peace be upon them

And settle my debts for me

Make me free from poverty

And decree easy for me all my affairs

'O You! Most Merciful of all

In conclusion, we can easily

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state that had Fatima az-Zahra (sa) been given the chance to manifest her knowledge, and had she lived for fifty, or, sixty years, we would have been able to inherit a treasury of knowledge, and information pertaining to various subjects and sciences. Unfortunately, Fatima az-Zahra (sa) was neither given the chance to teach us, nor did she .live more than twenty years, as you will come to know

Allah's Messenger (as) Reveals Fatima's (sa) Future

It was natural for the Prophet (S) who knew and foretold the future events, to reveal to his family, especially his beloved daughter Fatima (sa), the events which they would face in the future. He (Prophet (S)) undoubtedly informed Fatima az-Zahra (sa) that she was going to suffer from the harsh treatment of some so called Muslims after his death, and .that she would be the first to follow him to the blessings of Paradise after his departure

:There are many traditions reported to this effect; the following are just a few samples

Bihar v.۱۰: Sheikh Mufeed is quoted as writing in his book Al-Amali that Abdullah Ibn .۱ :Abbas said

.When Allah's Messenger was on his deathbed, he cried until tears overtook his beard"

:So was asked

'?What makes you cry, Messenger of Allah`

The Prophet (S) answered: `I am crying for my progeny, for the crimes that will be committed against them by the evildoers of my nation after my death. It is as if I (can see) my daughter, Fatima, being oppressed and crying: "O Father!" But no one will

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.'come to help her among my Ummah

:Fatima az-Zahra (sa) began weeping when she heard this, so the Prophet (S) said to her

'Do not cry my daughter'

She (sa) said: 'I am not crying because of that which will be done to me after you; rather, I 'am crying because I will be separated from you, Messenger of Allah

He (as) then said: `Rejoice, O daughter of Muhammad, at the close succession to me, for .'you will be the first one to follow me from among my Ahlul-Bayt

:Bihar v.۱۰, quoting the previous source wrote .۲

The Prophet (S) said: `When I saw her (Fatima), I remembered what would happen to" her after my death. It is as if I (could see) humiliation entering her house, her sanctity violated, her right seized, her inheritance usurped, her side broken, and her unborn child :being caused to be aborted, all while she is crying

!"Mohammad"

But she will not be answered, she asks for help but she will not be helped. Surely she will' remain afflicted, sad and crying after me, remembering the cease of revelation from her father's house at one time, and remembering being separated from me another time. She will become estranged at night, when she used to spend listening to me reciting the Qur'an. She then will see herself humiliated after she was honored during the days of her ..."'father

:Bihar v.۶ .۳

According to The Interpretation of The Qur'an written by Furat Ibn Ibrahim, Jabir Ibn Abdullah Ansari reported that Allah's Messenger

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:as) said to Fatima az-Zahra (sa) during the illness, which caused him to pass away)

."May my father and mother be your sacrifice! Call your husband for me"

:(Fatima az-Zahra (sa) then told Al-Hasan (as) and Al-Husayn (as

."Go tell your father to come, and that your grandfather summons him"

Thus, Al-Husayn (as) went and called him to come. When 'Ali Ibn Abu Talib (as) entered :the house, he found Fatima az-Zahra (sa) sitting near Allah's Messenger (as) and saying

!!'How distressed I am for your agony, Father'

:The Prophet (S) said

There is no agony for your father after this day, Fatima. Yet, do as your father did when' :(his son) Ibrahim passed away

:Then I (Fatima az-Zahra (sa)) said

Eyes spill tears, and the heart may be affected, but we shall not say that which angers` !!"'the Lord. Yet, surely we are saddened by (your death) Ibrahim

:Bihar v.۶ .۴

Once, the Prophet (S) summoned 'Ali (as), Fatima az-Zahra (sa), Al-Hasan (as) and Al-' Husayn (as), and ordered everyone present in the house to leave. He then ordered Umm .Salama to stand at the door so no one could come near it

:The Prophet (S) then said to 'Ali

."Come near me"

Ali (as) came near as the Prophet (S) asked; he then held Fatima's hand and put it on his' chest for a long time, and held 'Ali's (as) hand in his other hand. When the Prophet (S) tried to speak, he was overtaken by tears, and was unable to do so. Therefore, 'Ali

as), Fatima az-Zahra (sa), Al-Hasan (as) and Al-Husayn (as) cried when they saw him)
.(Prophet (S)) crying

:Fatima az-Zahra (sa) then said

Messenger of Allah! You have broken my heart and brought sorrow to me with your" crying. You are the Master of all Prophets and the trusted Prophet of your Lord; you are the beloved Prophet of Allah! Who do I have for my children after you? Who do I have to protect me from the humiliation, which will inflict me after you? Who does ‘Ali, your brother and the helper of your religion, have after you? Who is to (attend to) Allah's "?revelation and affair

Fatima az-Zahra (sa) then broke down crying and embraced him together with ‘Ali (as) , Hasan (as) and Husayn (as). The Prophet raised his head, and while holding Fatima's (sa) :hand, he placed it in ‘Ali's (as) hand, and said

Abu Al-Hasan, she is Allah's and His Messenger's, Muhammad, trust to you. Therefore,' .'keep Allah's and His Messenger's trust by protecting her. Surely I know you will

Ali, this (Fatima) by Allah, is the Mistress of all women of Paradise; this, by Allah, is (like)" .'Maryam al-Kubra

By Allah, before I reached this state, I asked Allah (certain things) for you and I, and He' .'surely has given me what I asked

Ali, Execute that which Fatima commands you to do, for I have commanded her to" (perform certain affairs) which Gabriel ordered me to do. Be informed, ‘Ali that I am satisfied with him who my

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.daughter is satisfied with, so is my Lord and the angels

;Ali, Cursed is he who oppresses her"

;Cursed is he who usurps her right

..."Cursed is he who violates her sanctity

:The Prophet (S) then embraced Fatima (sa), kissed her hand and said

."May your father be your sacrifice, Fatima"

At that moment, the Messenger of Allah (S) was putting his head on 'Ali's (as) chest; but his love for Fatima az-Zahra (sa) kept driving him to embrace and kiss her repeatedly. He .cried until his tears made his beard, and shirt wet

Imam Hasan (as) and Imam Husayn (as) began crying, and kissing his feet; when Imam :'Ali (as) tried to separate them, the Prophet (S) said

;Let them smell me and let me smell them"

Let them be near me, surely they will be afflicted with sorrows and difficult problems after .'me. May Allah curse him who abuses them

O Allah!! I commend them to your protection and to the protection of the righteous ."believers

:Meanwhile, Fatima (sa) was speaking to her father with a crying voice and saying

!May my soul be your sacrifice"

!May my face prevent harm from your face

?!Father, can you not speak a word to me

!!"Surely I see the knights of death attacking you fiercely

:Allah's Messenger (as) then said

;Daughter, I am leaving you"

"thus, peace be upon you from me

The Prophet Muhammed's (as) Death

It was eleven years after Hijra. Allah's Messenger (as) was about to conclude establishing the main pillars on which the Islamic law, which was ordained to be everlasting for

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being the final faith, was to depend. His noble soul was compelled to return with satisfaction and comfort to the One Who Created it; after it had attained the goal of bringing about the greatest change in the history of mankind. Yes, indeed it was inevitable for the Prophet's soul to depart towards Him who it truly knew, since the beginning of creation called mankind to worship, and courageously struggled in the path :of elevating His Word. And, as it is said

"Death was written to fit man just as a necklace was made to fit a girl's neck"

The Prophet (S) along with the Muslim(s), had performed his final morning prayer. It was the last time they (the people) were to see the Divine light come upon them. By the time the sun had reached the middle of the sky, the Prophet's (as) sun had made its eternal .set

By noon he was lying dead between his kin; they could do nothing save shed tears of .sorrow for the biggest affliction of history

What a day it was. Greatness, perfection, honor and exaltation had been lost. Muslims were so saddened that whenever they were afflicted with great sorrow thereafter they :said

."Surely this is a day like when the Messenger of Allah died"

The house was crowded with crying people; but Fatima's (sa) weeping was the greatest. She had lost her great father, and with him went her happiness and joy; with his death .came sadness and pain

When the Muslims

heard of the Prophet's (as) death, they rushed towards the Mosque. The people were overwhelmed, and did not realize what had actually happened. They became like scattered sheep on a rainy night without their shepherd. What were they to do? 'Ali (as) was busy attending to washing the Prophet's (as) body, and could not speak to them in .details

It was undoubtedly true! He (as) had died! Yet, Umar Ibn al-Khattab refused to allow people to believe what had happened. He began shouting in their faces and threatening :them by saying

Allah's Messenger did not die, nor will he die until his religion reigns over all other' religions. He shall return to amputate the hands and legs of the men who believed in his death. I will not hear a man say: `The Messenger of Allah died save that I will cut off his ."head

Umar's call was decisive and rebellious. He, being an adept orator, used the most .effective method of speech to persuade his listeners to believe him

.Umar had sparked hope in their hearts that the Prophet (S) was still alive

He put fear in the hearts of the Muslims by telling them that the Prophet (S) would come .to amputate the hands and legs of those who believed in his death

:Furthermore, Umar threatened them by saying

."I will cut off the neck of anyone who says: Allah's Messenger died"

Fear and hope were the tools that Umar used to control the nerves of the Muslims. Because of

the people's great love for the Prophet (S), the call to refuse accepting his death, easily found its way into their minds. Hence, no one objected to Umar and the misbelief that the .Messenger had not died; this overtook all other news

The Muslims suffered several hours in total suspense and confusion. They were prevented from believing in the Prophet's (as) death until Abu Bakr returned from a .nearby village

As soon as Abu Bakr returned, he proceeded towards the Prophet's (as) house and uncovered his face to make sure that he was actually dead. He then went to the Mosque and found Umar still stating that the Prophet had not died. Abu Bakr ordered Umar to sit down; Umar refused until he ordered him three times; yet, Umar still refused. Thus, Abu :Bakr stood in another corner of the Mosque and addressed the people

He who worships Muhammad should be informed that Muhammad has died. He who" ."worships Allah should know that Allah is ever-living and does not die

:Abu Bakr then recited the following verse

Muhammad is no more than a Prophet: many were the Apostles that passed away" "?before him. If he died or was slain, will ye then turn back your heels

When the Muslims heard this, they submitted to the fact. Even Umar believed that he had :actually died, and as Umar himself said

I only believed that he died after I had made sure that the verse was from the Holy" ."Qur’an

Abu Bakr, and Umar's

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story was sad!! Right?! Yet even the simplest minds cannot be convinced that these .events can be plainly interpreted

!LOOK

Umar shouted, swore, threatened those who say that the Messenger of Allah has actually died. But, when Abu Bakr recites a verse from the Qur’an, which Umar himself did not !!recognize!! Then Umar suddenly collapses; and believes that Muhammad really died

How did Umar know that the Prophet (S) will not die until his religion reigns over all other ?!religions

Did he inform Umar that he will return to cut off the arms and legs of those who said he ?was dead

Didn't Umar really know that the verse recited by Abu Bakr was a Qur’anic verse, so that ?!he could claim to believe in the Prophet's death

"!!But, surely "Still waters run deep

Actually, by behaving in such a way, Umar was able to suspend the Muslims and hold them back for several hours until Abu Bakr returned. It was then that they, Abu Bakr and .Umar, immediately started the execution of their premeditated plan to seize power

Can't you see that Umar was over-reacting to the Prophet's death; but, simultaneously with Abu Bakr's speech, he turned around forgetting all about his supposedly broken !!heart to announce his allegiance to Abu Bakr as the new leader of the Muslims

At any rate, Abu Bakr's and Umar's success in seizing power from ‘Ali (as) after the Prophet's (as) death, can only be the first of previous planning to do so long

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before the death of Allah's Messenger (as). Thus, this show, which was put on, by Umar and Abu Bakr can only be part of this planning. The authenticity of this statement can be .verified when minds are set free to search the pages of history books

After The Prophet's (as) Death

After the Prophet's (as) death, precarious events continued to occur. When studying the .era following the Prophet's (as) death, history speaks of the wonders, which occurred

Indeed, history tells us about "Apostasy" which included the majority of Muslims who .(objected to Abu Bakr's seize of power from its righteous candidate, 'Ali Ibn Abu Talib (as

It also tells us how Fatima's rights were usurped. notably Fadak, and how 'Ali (as) was !!dragged to the Mosque to pay allegiance to Abu Bakr

History tells us how Fatima's (sa) house was set on fire by him (Umar) who yesterday .pretended not to believe in her father's death

Yes, history tells us how the Prophet (S) died, and with him died his repeated warnings to those who would oppress his family members, and that they will be met with the wrath of Allah. It also tells us of Lady Fatima's (sa) sadness and misery which she suffered after .the death of her dear father

:Fidhdha, Fatima's (sa) helper, spoke of Fatima's (sa) sadness; she said

It was on the eighth day after the Prophet's death that Fatima revealed the extent of her" sadness and inability to bear life without her father. She (sa) came to the

:Mosque and while crying said

Oh! Father`

Oh! My sincere friend

Oh! Abu Al-Qasim

Oh! The helper of the widowed and the orphans

?Who do we have for Kaaba and the Mosque

"?Who does your saddened and grieved daughter have

:Fidhdha added

Fatima (sa) then proceeded towards the tomb of the Prophet; it was difficult for her to" walk because her tears covered her eyes. When she saw the Mizaneh, she passed out; so the women rushed to rescue her; after putting water of her face, she regained :consciousness; Fatima then said

My strength has been eradicated`

My endurance has betrayed me

My enemies have rejoiced at my misfortune

And my grief will kill me

Father! I remain bewildered and lonely

Confused and lonesome

My voice is subdued

My back is broken

My life is disturbed

I find no one, Father, after you to attend to my loneliness

Neither to stop my tears

Nor to support me in times of weakness

Surely precise revelations, the place of Gabriel's descendence and Michael's location have vanished after you

,Father

Motives (of others) have changed

And gates have been shut in my face

Thus, I detest this world after you

And my tears shall be shed for you as long as breath continues to exist in me

My longing for you shall not cease

My sadness for (being separated from) you shall not vanish

:Fatima az-Zahra (sa) then cried out loudly

!!Father

With you went the light of the world

Its flowers wither away after blossoming in your presence

!!Father

I will forever be sorrowful for you until we are reunited

!!Father

Sleeping has left me since we have been separated

!!Father

Who

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is there for the widows and the orphans

Who will we have for the Ummah until

?!The Day of Rising

!Father

We became-after you-among the oppressed

!!Father

People shun us after you

After we were glorified by your presence among men

?Thus, what tear shall not spill on your departure

?What sadness (after you) shall not continue to exist

?Which eyelid shall be smeared with slumber

You are the spring of faith and the light of Prophets

?So how can mountains not sway

?And seas not dry out

?How can the Earth not tremble

!Father! I have been afflicted with the greatest sorrow, and my disaster is not minor

!!Father

I have been inflicted with the greatest misfortune and the biggest calamity

Angels cry for you, and stars cease to move because of you

Your minbar (after you) is gloomy, Your minbar is empty

(Of your secret conversation (with your Lord

Your grave is joyful for holding you

And Paradise is delighted with your presence

Supplication and prayers

!!Father

!!(How gloomy are your meeting places (without your presence

!!How pained I am for you, until I soon join you

!!How bereaved is Abu Al-Hussan, The entrusted one

The Father of your two sons, Al-Hasan and Al-Husayn; your beloved one

(He whom you brought up as a youth, and made your brother as a man (Abu Al-Hasan

The most beloved of your companions to you

Abu Al-Hasan, who was the first to immigrate and help you

Sadness has overtaken us; Crying will kill us

.'And distress will always accompany us

Lady Fatima az-Zahra (sa) then returned to her house and lived in misery and sadness until she joined her beloved father not long after

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."he passed away

Following ‘Ali (as) to The Mosque

point

After the Messenger of Allah (S), Abu Bakr seized Caliphate. He and his followers claimed that since he was unanimously elected by the Muslims, he was the righteous leader of the .Ummah

Yet, with little reflection upon the matter of Caliphate, one realizes that it is an extension, and continuation of the Prophethood without revelation. Thereupon, since Prophethood can only be assigned to someone through Divine specification, likewise Caliphate cannot be assigned to anyone by mankind; rather, it is a Divine code bestowed upon men by .Divine specification

Moreover, this consensus that Abu Bakr and his followers claim to have achieved is not valid; because the Ansar, Bani Hashim, Ammar, Salman, Miqdad, Abu Dharr and many other companions opposed the election of Abu Bakr to the Divine post, which was previously granted to ‘Ali (as). Nevertheless, Abu Bakr was able to seize power and .eradicate ‘Ali's (as) and his followers attempts to regain his righteous post

?Why was Abu Bakr Elected

Several factors can be cited to have motivated some Muslims to choose Abu Bakr as their :leader

Resentment to see both Prophethood and Imamate posts occupied by Bani Hashim. .١ This factor was revealed by Umar in a long conversation with Ibn Abbas: According to :Umar

If Prophethood and Imamate posts were both occupied by Bani Hashim) then they would) !!constantly brag about them

Ali's (as) young age’ .٢

(The Arabs, especially the Quraishans envy of ‘Ali (as .٣

Ali (as) would lead and judge people according to righteousness, and the' .۴

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.right path, had he been chosen as the leader, as Umar stated

It is inevitable after Abu Bakr seized power that ‘Ali (as) should pay allegiance to him, for it is the natural path of every coup to force the opposition to announce its support to the – new regime. But what can they do with ‘Ali (as) who refused to pledge allegiance to Abu ?Bakr

Can they threaten him? But he (‘Ali (as)) is the famous hero who was able to extinguish the Arab heroes, kill their brave men, and compete with their "wolves"!! Can they deceive him (as) into doing so?! But ‘Ali is that cautious man who is aware in such matters!! Nevertheless, allegiance must be taken from ‘Ali (as) at any rate. But behold! What would Lady Fatima’s (sa) stand be had ‘Ali (as) been forced to pledge allegiance to Abu Bakr? In other Words, what can be done if Lady Fatima (sa) chooses to defend her husband?! Should they ignore all these obstacles?! Or what should they do?! This created an unsolvable problem for the coup leaders who spent long hours reflecting on the issue. Meanwhile, Imam ‘Ali (as) confined himself to his house to collect the Holy Qur’an, after realizing the fruitlessness of his efforts to regain his rights. He was virtually secluded from the outside world. This situation was disadvantageous to the coup leaders, for in ‘Ali's (as) refusal to pledge allegiance to Abu Bakr gives a deep meaning and an excuse

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.for others to object to Abu Bakr's seizure of power

Yet, opinions met of the necessity to bring 'Ali (as) by force to the Mosque, whatever the price may be. Especially in light of the fact, which they later came to realize, that he was more concerned about the Islamic interests than his own. Therefore, a commissioned force led by Umar's slave boy, Qunfud, was sent to 'Ali's (as) house. When this force reached the house, Qunfud requested permission to enter so they may speak to him regarding the issue; but 'Ali (as) refused them permission to enter; after which they :returned to the Mosque, and said to Abu Bakr and Umar

."We were refused permission to enter"

Umar said: "Go back and if you are denied permission again, then enter (the house) with ."force

So the group once again asked for permission, but Fatima (sa) said: "You are prohibited ."from entering my house without permission

Upon hearing this, the members of the force went back, save Qunfud. They informed :Umar that they were not allowed to enter the house. This angered Umar who said

?!"What do women have in this"

:Events continued to occur, and two pictures are drawn in front to us

:First

:Umar orders his slave boy to start Fatima's (sa) house on fire! A man objects by saying

."But Fatima is in it"

!!"Yet Umar replied: "So what

:(Second: (According to Jahiz and the author of Abaqat Al-Anwar

The Prophet assigned 'Ali (as) as his successor. All the companions had full knowledge

of this assignment. Yet, Umar forges the fact for the sake of Abu Bakr, and strikes .Fatima's womb, which caused her to miscarry Mohsin

(.Two pictures with no comments)

At any rate, 'Ali (as) was forced to the Mosque. When Fatima az-Zahra (sa) saw this, she :followed him, and addressed Abu Bakr by saying

Do you wish to make me a widow?! By Allah if you do not let him go, I will uncover my" ..."head, rip my shirt, and go to my Father's tomb and cry to my Lord

So, she (Fatima az-Zahra (sa)) took Al-Hasan (as) and Al-Husayn's (as) hands, and !proceeded towards her father's (as) tomb

When Imam 'Ali (as) saw the seriousness of the situation, he immediately interfered, and :said to Salman

Prevent Muhammad's daughter (from reaching her father's grave) for surely I can see" ."the outskirts of Medina being sunk into the earth

:Salman later said

I was near Lady Fatima (sa) when, by Allah, I saw the foundations of the Mosque's walls" being elevated up to a point that had a man wanted to go from under them, he would :have been able to do so. So I said

My Mistress, surely Allah, the Exalted, sent your father to be mercy, thus do not become` ."'the cause of His wrath

These noble stands of Fatima az-Zahra (sa), forced Abu Bakr and Umar to release 'Ali (as); Fatima az-Zahra (sa) returned home after setting the most honorable example of .devotion to her husband

:Encounters in the Mosque

As we

have already mentioned, Abu Bakr sent Umar to Fatima's (sa) house with orders to compel 'Ali (as) and his friends to come and pledge allegiance to him. If they could not be persuaded by fair means, Umar was going to set the house on fire. When Fatima az-Zahra (sa) asked him what he meant, he told her that he would certainly burn the house .down unless they would be content to do as the rest of the people had done

Knowing Umar's temper, 'Ali (as) and his friends chose to come out of the house. Imam :'Ali (as), who was accompanied by Abbas and Zubair, reproached Umar's party saying

O you Muhajirs! You claim the succession to the Prophet of Allah preferring your priority" in Islam and your kinship, to him before the Ansars. Now, I put forward the same arguments in preference to you. Am I not the first who believed in the Prophet before any of you embraced his faith? Am I not the nearest in relation to the Prophet than any of ?you

Fear Allah, if you are true believers, and do not snatch away the Prophet's authority from ."his house to your own

Standing behind the door, Fatima az-Zahra (sa) reproachfully addressed the raiding :people thus

O people! You left behind the Prophet's dead body to us, and proceeded to wring out the" Caliphate for yourselves, extinguishing our rights." She (sa) then burst into tears and :cried

O Father! O Prophet of Allah! How soon after you"

troubles are pouring on us at the hands of the son of Khattab (Umar) and the son of Abu Quhafa (Abu Bakr). How soon they have ignored your words at Ghadir al-Khum, and your ."saying that 'Ali (as) was to you as Haroun was to Musa

Hearing Fatima's (sa) wailing, most of the people in Umar's party turned back .'Ali (as) .was however, taken to Abubakr and was asked to swear allegiance to him

"?Imam 'Ali (as) said: "What if I do not do him homage

He (Abu Bakr) was answered: "By Allah, we shall kill you if you do not do as others have "done

Upon hearing this 'Ali (as) said: "What! Will you kill a man who is a servant of the lord and a "?brother of the Prophet of the Lord

Hearing this Umar said; "We do not acknowledge you as a brother of the prophet of the Lord" and addressed Abu Bakr who was silent, requesting him to speak out 'Ali's (as) fate, but (it was claimed) Abu Bakr said that so long as Fatima az-Zahra (sa) was alive, he would not compel her husband to do so. So, 'Ali (as) departed and proceeded directly to :the tomb of the Prophet (S) where he cried out

."O my brother! Your people now treat me with contempt and are bent on killing me"

(Abu Bakr Versus Fatima az-Zahra (sa

point

Fatima az-Zahra (sa), the only surviving child of the Prophet, his most beloved, claimed inheritance of the property which could be apportioned to her in the

lands of Medina and in Khaibar, also known as Fadak, which having been acquired without the use of force, the Prophet (S) had given her for her maintenance, in accordance with the commands of Allah (SwT). (١)

Yet, Fadak became an arena for political games when Abu Bakr refused to transfer it to Fatima az-Zahra (sa). It is appropriate here to speak about Fadak before clarifying the corresponding events which occurred in its regard:

Fadak was a village located at a two-day walking distance from Medina. Apparently, it was inhabited by Jews who refused to submit to Islam at the beginning, but when the later realized the might of the Muslims, especially after they, led by 'Ali Ibn Abu Talib (as) conquered Khaibar, the Jews decided to yield to the Messenger of Allah (S) without fighting. So, he took possession of the village.

The village was valued at ١٠٠,٠٠٠ dirhams by Umar's appraisers when he expelled its inhabitants to Syria. Umar took possession of the village and paid half of the price to the Jews.

Fadak Becomes the Prophet's (as) Personal Property

Since the reason that motivated the inhabitants of Fadak to transfer its possession to Allah's Messenger (as) was fear of the Muslims after they had conquered Khaibar, this property became the sole possession of the Prophet (S). This conforms to Allah's decree in the Holy Qur'an:

"What Allah has bestowed on His Apostle (and taken away) from them for this (which) ye made no expedition with either calvary or camelry: But Allah gives power to His

١- Man La Yahdharhu al-Faqih.

(Apostles over any He pleases: and Allah Has power over all things." (٥٩:٦

There was no dispute between the Muslims that Fadak belonged to the Prophet (S); rather, the disagreement was related to how much Fadak had the Jews granted him as part of the peace settlement. Thus, it is strange to hear Abu Bakr narrate a tradition from :the Prophet saying

We the group of Prophets do not inherit, nor are we inherited; what we leave is for" !!"alms

Because, had the Prophet actually said so (which is doubted), how did Abu Bakr understand from this saying that Fadak did not belong to him. There is clear contradiction .in Abu Bakr's arguments

Therefore, after realizing beyond doubt that Fadak was the personal property of Allah's Messenger (as), it is appropriate to inquire as to what he did with it? But the answer is clear. He granted it to Fatima az-Zahra (sa) before his death. In other words, Fadak became the personal property of Lady Fatima az-Zahra (sa). Moreover, it is not for anyone to object to the Prophet for granting his own property to any person he wished- .including his daughter

Moreover, the following factors can be cited as proofs that the Prophet (S) granted Fadak :(to his noble daughter (as

:(Fatima's saying to Imam 'Ali (as .١

."This is Ibn Abu Quhafa snatching away my father's grant to me"

Fatima az-Zahra's (sa) saying to Abu Bakr .٢

Surely Fadak was granted to me by my father, the Messenger of"

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.("Allah (S

Especially in light of the fact that her infallibility prevents her from uttering falsehood, and .from demanding anything, which does not rightfully belong to her

Ali (as), the infallible Imam, would not allow his wife to demand something, which did' .٣ .not belong to her

:Imam ‘Ali (as) wrote in his letter to Uthman Ibn Hunaif .۴

Yes! Fadak was the only land from that which was under the heavens, in our hands; but" ."the inclinations of certain men lusted for it and the souls of others relinquished it

Hence, had it been part of the Prophet's (as) inheritance, he (as) would not have said that .((it belonged to them (‘Ali (as) and Fatima az-Zahra (sa

Imam ‘Ali (as) together with Um Ayman testified to the fact that Allah's Messenger (as) .۵ granted it to Lady Fatima az-Zahra (sa), when Abu Bakr requested Fatima az-Zahra (sa) .to summon witnesses to prove that he (Prophet (S)) had granted it to her

Yet, despite these undisputable proofs, Abu Bakr denied Fatima az-Zahra (sa) the :possession of Fadak and brought the following as proof of the correctness of his action

According to Abu Bakr, Fadak did not belong to the Messenger of Allah (S); it rather was .١ .the property of all Muslims

Besides, according to Abu Bakr, even if it belonged to the Prophet of Allah (S), he had .٢ :heard him saying

."We the group of prophets do not inherit nor are we inherited"

(Abu Hurairah narrated that the Prophet (S .٣

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:said

My inheritance is not to be divided after me, even if it is one dinar or dirham. That which I" ."leave is alms, save what is to maintain my wives and dependents

However, when these hypothetical points made by Abu Bakr are put on the board of discussion, free from ideological, or, emotional prejudgments, and far from blind sanctification of the early followers of Islam, we can record the following points against :them

It is true that he denied the Prophet's (as) ownership of Fadak, but all the Muslims, .١ whether early Muslims, or, contemporary ones, unanimously agree that Fadak was the sole possession of Allah's Prophet (S) This fact is also supported by the Qur’anic verse which we have already mentioned. Therefore, Abu Bakr's claim is invalidated for being a .mere endeavor to null the effect of the Qur’an

:Abu Bakr claimed that he heard the Prophet of Allah (S) say .٢

We the group of prophets do not inherit, nor are we inherited; what we leave is for" ,"alms

:This can be disputed as follows

A. This narration is irrelevant regarding this issue; because we have already stated that Fadak was a grant from the Prophet (S) to his daughter before he died. So, it is inappropriate to quote a narration related to the issue of inheritance with the purpose of .denying Lady Fatima (sa) her property

B. This narration was only reported by one man, who is Abu Bakr, himself. And, the Holy Qur’an stated a general rule

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concerning inheritance, where the Prophets and their heirs are included in this rule. So, Abu Bakr's claim cannot be taken as proof versus the Holy Qur'an, nor, can it be proof for excluding the prophets, and their families from the Qur'anic rule.

C. Yet, the real reasons which provoke Abu Bakr, and his followers to deprive Fatima az-Zahra (sa) from her own property, despite the fact that the Prophet (S) said:

"Fatima is part of me, he who loves her loves me, and he who angers her angers me",

This had more implicit motives behind them, and was directly related to the political events of that time.

۳. As for Abu Hurairah's narration; it is sufficient for us to keep in mind that he was famous for forging Prophetic traditions. Even he, himself, admitted this; and anyone wishing to study more about his life, should refer to Sheikh al-Madhirah - Abu Hurairah Dowsi, written by Mahmoud Abu Raieh.

The Real Motives Which Lead Abu Bakr to Usurp Fadak from Fatima az-Zahra (sa)

The history books at hand need thorough examination and revision, for they have been recorded according to the wishes and satisfactions of despotic rulers throughout history. In view of this, and in light of the fact that Lady Fatima Zahra (sa) was a strong supporter of her husband in his quest to regain Caliphate, and that her views were proofs that the followers of Imam 'Ali (as) can use it to easily verify his claims against Abu Bakr;

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we can easily understand how Abu Bakr was successful in depriving Lady Fatima az-Zahra (sa) of her rights, and how his moves corresponded to his adopted political thinking. So, not only was Abu Bakr able to persuade the Muslims to dismiss Fatima's (sa) stands as those of a woman who can be depended upon even in such a secondary issue like Fadak, but also he aimed at convincing them that since she (sa) was not to be believed in such a matter, she (sa) was also to be deserted when it comes to the most important issue of .(that time (i.e., Caliphate

Yet, there are more motives that can be spotted to have led Abu Bakr to usurp Fatima az-Zahra's (sa) property. Among them are:

Since Fadak brought large profits to its owners, 'Ali (as) could use this profit in his fight .۱ .against Abu Bakr just as Lady Khadija (as) used her wealth against the infidels

The political challenge which Abu Bakr created, was aimed at proving to 'Ali (as) and .۲ Lady Fatima az-Zahra (sa) that the nation was not ready to aid them in an emotional issue in which he was successful in downgrading 'Ali (as) and Fatima az-Zahra (sa) by controlling and directing the public opinion. Listen to Abu Bakr as he speaks to the people :after Fatima's (sa) speech in the Mosque

!O people"

?!What is this attentiveness to every aimless speech

(?Where were these claims at the time of Allah's Messenger (as

He who heard something

!should say so

!He who witnessed anything should speak out

!Surely they are ('Ali (as) and Fatima (sa), like foxes who have no witnesses save their tails

!They instigate every dissension

And say: Renew (trouble) after it has cooled down

They seek help from the weak and acquire support from women

They are like Umm Tahal (a woman who was a prostitute during the era of ignorance) whose family chose prostitution for her

Surely if I wish ۱ can say a lot; and

.(had I said (something), would have revealed (much

."But, I will remain silent as long as I am left alone

Abu Bakr's drive to deprive Lady Fatima az-Zahra (sa) of her property had another .۳ underlying motive. Had Abu Bakr admitted Fatima's (sa) words in regard to Fadak as undisputable facts, she could also claim her husband's right to leadership, which would .(force Abu Bakr to hand it back to 'Ali (as

Ibn Abil-Hadid said: I asked 'Ali Ibn Fareqi, a distinguished teacher of Madrassa-Gharbia, ("?Baghdad: "Was Fatima truthful in making the claim (regarding Fadak

!"He answered: "Yes

"?I said: "Did Abu Bakr know that she [Fatima az-Zahra (sa)] was a truthful woman

."Again he answered: "Yes

I then asked: "Then why did the Caliph not give that which she [(as)] was entitled to back "?to her

:At that moment the teacher smiled, and said with great dignity

If he had accepted her word on that day and had returned Fadak to her on account of" her being a truthful woman and without asking for any witnesses, she could very well

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:use this position for the benefit of her husband on the following day and say

My husband, 'Ali is entitled to the Caliphate,' and then the Caliph would have been` obliged to surrender the Caliphate to 'Ali on account of his having acknowledged her to be a truthful woman. However, in order to obviate any such claim, or, dispute, he deprived !"her of her undisputed right

Moreover, there were several emotional factors, which lead Abu Bakr to refuse Fatima, .۴ :Khadija's daughter, her rights. Some of these factors are

Once, the Prophet of Allah (S) sent Abu Bakr to the Muslims, during Hajj season, to recite for them the newly revealed Surah al-Tawbah, but before reaching his destination AbuBakr was stopped by 'Ali Ibn Abu Talib who informed him that the Messenger :(commanded him to deliver the Surah himself; because according to the Prophet (S

No-one can take the Messenger's place save he (Messenger himself), or, someone from" ."him

This surely creates a feeling of envy in a man's heart!! A cause that could be said to have .(influenced Abu Bakr to be spiteful to 'Ali (as

B. When the Prophet (S) was too ill to lead the prayers, Abu Bakr was asked by his daughter, Aisha, to do so. But, as soon as Allah's Messenger (as) learned what was going on, he, supported by Imam 'Ali and Abbas, came out and removed Abu Bakr, and led the :prayers himself. The author of 'Fatima Umm Abiha' says in this regard

This event might"

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have led Abu Bakr to think that Fatima az-Zahra (sa) was the one who informed the !!"Prophet (S) of Abu Bakr's actions, just as Aisha told him (Abu Bakr) to lead the prayers

C. Aisha, the Prophet's wife and Abu Bakr's daughter, had uncalled for feelings towards .(Fatima az-Zahra (sa), and her mother, Lady Khadija (as

:For instance, Aisha said

Despite the fact that Lady Khadija (as) died three years before the Prophet (S) married" me, I did not have a feeling of envy" for anyone as much as I had for her. This was because he (the Prophet) used to mention her name constantly, and he was ordered by HIS Almighty Lord to give her the good news of a house made of brocade in Paradise. He also used to slaughter sheep, and distribute their meat among her (Lady Khadija's (as)) ."friends

This undoubtedly led Abu Bakr to join his daughter in her feelings towards Lady Khadija .(((as), her daughter (Fatima az-Zahra (sa)) and her son-in-law ('Ali (as

D. Aisha, Abu Bakr's daughter was sterile. Yet Lady Khadija (as) was the only wife of the Prophet who had children that survived. Moreover, that child of Lady Khadija (as) was Aisha's main adversary, Fatima az-Zahra (sa). So, the Messenger of Allah's (as) descendants would only come from his daughter, and her husband, 'Ali (as). This surely .was an unwelcomed fact to Aisha and her father, Abu Bakr

Fatima's Protest Against Abu Bakr's Actions

Fatima az-Zahra (sa) felt grieved by Abu Bakr's actions, and was so displeased with him

that when she knew of his attempt to seize Fadak, she accompanied a group of women to :the mosque. There she sat down and delivered the following speech

Praise be to Allah for that which He bestowed (upon us); And thanks be to Him for all that" which He inspired; and commended in His Name for that which He Provided: Form prevalent favors which He created, And abundant benefactions which He offered and perfect grants which He presented; (such benefactions) that their number is much too plentiful to compute; Bounties too vast to measure; Their limit was too distant to realize; He recommended to them (His creatures) to gain more (of His benefaction) by being grateful for their continuity; He ordained Himself praiseworthy by giving generously to His creatures; I bear witness that there is no God but Allah Who is One without partner, a statement which sincere devotion is made to be its interpretation; hearts guarantee its continuation, and illuminated in the minds is its sensibility. He Who can not be perceived .with vision; neither be described with tongues; nor can imagination surround His state

He originated things but not from anything that existed before them, and created them without examples to follow. Rather, He created them with His might and dispersed them according to His will; not for a need did He create them; nor for a benefit (for Him) did He shape them, But to establish His wisdom, Bring attention to His obedience, manifest His might, lead His

p: ۲۰۰

creatures to humbly venerate Him, and to exalt His decrees. He then made the reward for His obedience, and punishment for his disobedience, so as to protect His creatures from .His Wrath and amass them into His Paradise

I too bear witness that my Father, Muhammad, is His Slave and Messenger, Whom He chose prior to sending him, named him before sending him; when creatures were still concealed in that which was transcendental, guarded from that which was appalling, and associated with the termination and nonexistence. For Allah the Exalted knew that which was to follow, comprehended that which will come to pass, And realized the place of every event. Allah has sent him (Muhammad) as perfection for His commands, a resolution to accomplish His rule, and an implementation of the decrees of His Mercy. So, he found the nations to vary in their faiths; Obsessed by their fires, Worshipping their idols, And, denying Allah (SwT) despite their knowledge of Him. Therefore, Allah (SwT) illuminated their darkness with my Father, Muhammad (S), uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance among the people; so, he delivered them from being led astray, led them away from misguidance, .guided them to the proper religion, and called them to the straight path

Allah (SwT) then chose to recall him back in mercy, love and preference. So, Muhammad (S) is in comfort from the burden of this world, he is surrounded with devoted angels, the satisfaction of the Merciful

p: ٢٠١

.Lord, and the nearness of the powerful King

So, may the praise of Allah be upon my Father, His Prophet, Trusted one, the chosen one from among His creatures, and His sincere friend, and may peace and blessings of .'Allah be upon him

:Fatima (sa) then turned to the crowd, and said

Surely you are Allah's (SwT) slaves at His command Prohibition; You are the bearers of' His religion and revelation; You are Allah's trusted ones with yourselves; and His messengers to the nations. Amongst you does He have righteous authority; A covenant He brought unto you, and an heir He left to guard you; That is The eloquent book of Allah; The truthful Qur'an; The brilliant light; The shining beam; Its insights are indisputable; Its secrets are revealed; Its indications are manifest; and its followers are blessed by it. (The Qur'an) leads its adherents to goodwill; and Hearing it leads to salvation; with it are the bright divine authorities achieved, His manifest determination acquired, His prohibited decrees avoided; His manifest evidence recognized; His satisfying proofs made .apparent, His permissions granted, and His laws written

.So Allah (SwT) made belief to be purification for you from polytheism

.He made Prayer, An exaltation for you from conceit

.Alms -A purification for the soul and a (cause of) growth in subsistence

.Fasting an implantation of devotion

.Pilgrimage -A construction of religion

;Justice -A harmony of the hearts

.obeying us (Ahlul-Bayt)Management of the nation

.Our leadership (Ahlul-Bayt), Safeguard from disunity

.Jihad (struggle) a strengthening of Islam

Patience –A helping

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.course for deserving (divine) reward

.Ordering goodness (Amr Bil Maruf) Public welfare

.Kindness to the parents A safeguard from wrath

Maintaining close relations with one's kin -A cause for a longer life and multiplying the .number of descendants

.(Retaliation (Qesas)-For sparing blood (souls

.Fulfillment of vows-subjecting oneself to mercy

Completion of weights and measures -A cause for preventing the neglect of others' .rights. Forbiddance of drinking wines an exaltation from atrocity

.Avoiding slander -A veil from curse

.Abandoning theft-a reason for deserving chastity

.Allah (SwT) has also prohibited polytheism so that one can devote himself to His Lordship

;Therefore; Fear Allah as He should be feared, and die not except in a state of Islam

Obey Allah in that which He has commanded you to do and that which He has forbidden, .'for surely those truly fear among His servants, who have knowledge

:Lady Fatima az-Zahra (sa) then added

O People! Be informed that I am Fatima az-Zahra (sa), and my father is Muhammad (S) I' say that repeatedly, and initiate it continually; I say not what I say mistakenly, nor, do I do .what I do aimlessly

Now, hath come unto you an Apostle from amongst yourselves; It grieves him (Prophet (S)) that you should perish; ardently anxious is he over you; To the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin ('Ali

as)) rather than any of your men. What an excellent identity he was, may the peace, and) .blessings of Allah (SwT) be upon him, and his descendants

Thus, he propagated the Message, by coming out openly with the warning, and while inclined away from the path of the polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching. He destroyed idols, and defeated heroes, until their group fled and turned .their backs

So, night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; the crown of hypocrisy .was diminished; the tightening of infidelity and desertion were untied

So, you spoke the statement of devotion amongst a band of starved ones; and you were

on the edge of a hole of fire;(you were) the drink of the thirsty one; the opportunity of the desiring one; the fire brand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat jerked meat. (Lady Fatima (sa) was stating their lowly situation before Islam). You were despised outcasts always in fear of abduction from those around you. Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, the Arab beasts, and the demons of the people of the Book Who, whenever they ignited the fire of war, Allah ;extinguished it

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and whenever the thorn of the devil appeared, or, a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother ('Ali (as)), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. ('Ali is) diligent in Allah's affair, near to the Messenger of Allah (S), A master among Allah's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in service to Islam); While you were calm, gay, and feeling safe in your comfort able lives, waiting for us to meet disasters, awaiting the spread of news, you fell back during every battle, and took to your heels at times of fighting. Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); The thorns of hypocrisy appeared on you, the garment of faith became worn out, The misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive .to his invitation, and observing his deceits

He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still

near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), surely, they have fallen into trial already! And, indeed Hell surrounds the unbelievers. How !preposterous! What an idea

What falsehood! For Allah's Book is still amongst you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have casted it behind your backs! What! Do you detest it? Or, according to something else you wish to rule? Evil would be the exchange for the wrongdoers! And, if anyone desires a religion other than Islam (submission to Allah (SwT)), it never will it be accepted from him; and, in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You concealed sips on froth and proceeded towards his (the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens, Yet, now you claim that there is not inheritance for us! What! "Do

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they then seek after a judgment of (the Days of) ignorance? But, how, for a people whose faith is assured, can give better judgment than Allah? Don't you know? Yes, indeed it is .obvious to you that I am his daughter

O Muslims! Will my inheritance be usurped? O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely, you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it ?'behind your back? Do you not read where it says: And Sulaiman inherited Dawood

And, when it narrates the story of Zakariya and says: `So, give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Yaqoob.' And, 'But kindred by hood 'have prior rights against each other in the Book of Allah

And: Allah (thus) directs you as regards your children's (inheritance) to the male, a portion equal to that of two females.' And, if he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.' You claim that I have no share! And, that I do not inherit my father! What! Did Allah reveal a (Qur'anic) verse regarding you, from which He excluded my father? Or, do you say: `These (Fatima and her father) are the people of two faiths, they do not inherit each other?!' Are we

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not, I and my father, a people adhering to one faith? Or, is it that you have more knowledge about the specifications, and generalizations of the Qur'an than my father, and my cousin (Imam 'Ali (as))? So, here you are! Take it! (Ready with) its nose rope and saddled! But, if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment. (Fatima az-Zahra then turned towards the Ansars, and said: "O you people of intellect! The strong supporters of the nation! And, those who embraced Islam, what is this short-coming in defending my right? And, what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah (S), my father, used to say: A man is upheld (remembered) by his children'? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or, do you say: ";"Muhammad has perished

Surely this is a great

p: ۲۰۸

.calamity; its damage is excessive its injury is great, its wound (is much too deep) to heal

The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction, which is the like of it; nor, will there be a sudden .(misfortune (as surprising as this

The Book of Allah, excellent in praising Him, announced in the courtyards (of your houses) in the place where you spend your evenings, and mornings; A call, A cry, A recitation, and (verses) in order. It had previously came upon His (Allah's) Prophets and Messengers; (for it is) A decree final, and a predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude." O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?! (And while) You are sitting, and gathered around me? You hear my call, and are included in the (news of the) affair? (But) You are numerous and well ,equipped! (You have) the means, and the power

and the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This) While you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us: the Ahlul-Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you, and you in obeying us. So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of was subjected, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Turned on your heels after daring? Associated (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle, and became aggressive by being the first (to assault) !you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if you believe

Nevertheless, I see that you are inclined to easy living; dismissed he who is more worthy of guardianship ('Ali (as)); you secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah (SwT) free of all wants, worthy of all praise. Surely, I have said all that I

have said with full knowledge that you intent to forsake me, and knowing the betrayal that your hearts sensed. But, it is the state of soul, the effusion of fury, the dissemination of (what is) the chest and the presentation of the proof. Hence, here it is! Bag it (leadership and) put it on the back of an ill she camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; For, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And, I am the daughter of a warner (the Prophet) to you .'against a severe punishment. So, act and so we will too, and wait, and we shall wait

.(the end of Lady Fatima's (sa) speech)

It appears from recorded historical events, that Lady Fatima az-Zahra (sa) was successful at the beginning in persuading. Abu Bakr to hand back Fadak to her; listen to part of a speech he (according to some historians) delivered after hearing Fatima's (sa) :speech. He said

O daughter of the Messenger of Allah... Surely the Prophet is your father, not anyone" else's, the brother of your husband, not any other man's; he surely preferred him over all his friends and ('Ali) supported him in every important matter, no one loves you save the lucky and

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no one hates you save the wretched. You are the blessed progeny of Allah's Messenger, the chosen ones, our guides to goodness our path to Paradise, and you-the best of women-and the daughter of the best of prophets, truthful is your sayings, excelling in reason. You shall not be driven back from your right...But, I surely heard your father saying: `We the, group of prophets do not inherit, nor, are we inherited. Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor, will it be stored away from you. You are the Mistress of your father's nation, and the blessed tree of your descendants. Your property shall not be usurped against your will, nor, can your name be defamed. Your judgment shall be executed in all that which I possess. This, ("?do you think that I violate your father's (will

Fatima az-Zahra (sa) then refuted Abu Bakr's claim that the Prophet had stated that :prophets cannot be inherited, and said

Glory be to Allah!! Surely Allah's Messenger did not abandon Allah's Book nor did he" violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications? Indeed this-after his departure-is similar to the disasters which were plotted against him during his lifetime. :But behold! This is Allah's Book, a just judge and a decisive speaker, saying

,'One that will (truly) inherit Me, and inherit the posterity of Yaqub`

p: ٢١٢

(۱۹:۶)

and

(And Sulaiman inherited Dawood.' (۲۷: ۱۶'

Thus, He (Glory be to Him) made clear that which He made share of all heirs, decreed from the amounts of inheritance, allowed for males and females, and eradicated all .doubts, and ambiguities (pertaining to this issue which existed with the) bygones

!Nay

But, your minds have made up a tale (that may pass) with you, but (for me) patience is ."most fitting against that which ye assert; it is Allah (alone) whose help can be sought

It is apparent that Abu Bakr chanced the mode with which he addressed Lady Fatima az-Zahra (sa) after delivering her speech. Listen to his following speech; which is his reply to .Fatima's (sa) recently delivered speech

:Abu Bakr said

Surely Allah (SwT) and His Apostle are truthful, and his (the Prophet's) daughter told the" truth. Surely, you are the source of wisdom, the element of faith, and the sole authority. May Allah (SwT) not refute your righteous argument, nor, invalidate your decisive speech. But these are the Muslims between us, who have entrusted me with leadership, and it was according to their satisfaction that I received what I have. I am not being arrogant, ."autocratic, or, selfish, and they are my witnesses

(Upon hearing Abu Bakr speak of the people's support for him, Lady Fatima –az-Zahra (sa

:turned towards them, and said

O people, who rush towards uttering falsehood, and are indifferent to disgraceful, and" "!losing actions

Do you not earnestly seek to reflect upon the Qur'an, or, are your hearts isolated with

locks? But, on your hearts is the stain of the evil, which you committed; it has seized your hearing, and your sight, evil is that which you justified cursed is that which you reckoned, and wicked is what you have taken for an exchange! You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the day when the cover is removed, and appears to you what is behind it of wrath. When you will be confronted by Allah (SwT) with that which you could never have expected, they will perish, there and .(then, those who stood on falsehoods." (The end of her speech

Although parts of Abu Bakr's speeches cannot be verified with authentic evidence, and despite the fact that we have already mentioned part of the actual speech, which Abu Bakr delivered after Lady Fatima's (sa) arguments, it appears certain that Abu Bakr was .finally persuaded to submit Fadak to her

Nevertheless, when Fatima az-Zahra (sa) was leaving Abu Bakr's house, Umar suddenly :appeared, and exclaimed

"?What is it that you hold in your hand"

Abu Bakr replied: 'A decree I have written for Fatima az-Zahra (sa) in which I assigned ."Fadak and her father's inheritance to her

Umar then said: "With what will you spend on the Muslims if the Arabs decide to fight ?!"you

!!!Umar then seized the decree and tore it up

Fadak in The Political Arena

In addition to being a reason encouraging others to be unjust to Ahlul-Bayt, the usurping of

Fadak by Abu Bakr ignited political unrest throughout history. Sheikh Ja'far Subhani, a leading historian, wrote the following in his book The Message p.۶۰۱ regarding Fadak :throughout history

The foundation of the deprivation of the descendants of Fatima’s (sa) claim of Fadak" was laid in the time of the First Caliph. After the martyrdom of ‘Ali (as), Mu'awiyah assumed the reins of government and divided Fadak amongst three persons (Marwan, Amr bin Uthman and his own son, Yazid). During the period of the Caliphate of Marwan, all three shares were assumed by him and he gifted them to his son, Abdul Aziz. He, in turn, gave the same to his son, Umar. On account of the fact that Umar Bin Abdul Aziz was an upright person from amongst Bani Umayyah, the first heresy which he removed was that he returned Fadak to the descendants of Fatima. After his death, however, the succeeding Umayyad Caliphs again took away Fadak from the Bani Hashim and it .continued to remain in their possession till their rule came to an end

During the Caliphate of Bani Abbas, the question of Fadak vacillated in a strange manner. For example, Saffah gave it to Abdullah Bin Hasan, and after him Mansur Dawaniqi took it back, but his son Mahdi (as) returned it to the descendants of Zahrah (as). After him Musa and Harun took it away from them on account of some political considerations. When Ma'mun assumed the office of caliph, he handed it over formally to

its owner. After his death, the conditions of Fadak vacillated once again and it was returned at one time to the descendants of Fatima az-Zahra (sa), and then taken away .from them again

During the periods of the Caliphate of Bani Umayyah, and Bani Abbas, Fadak assumed largely a political aspect as compared with its pecuniary aspect. And, even if the First Caliphs were in need of income from Fadak the later Caliphs and nobles were so rich that .they did not stand in any need of income from it

Hence, when Umar Bin Abdul Aziz handed over Fadak to the descendants of Fatima az-Zahra (sa), Bani Umayyah reproached him, and said; `By this act of your, you have found fault with the two venerable men (viz. Abu Bakr and Umar).' They, therefore, persuaded him to distribute the income from Fadak among the descendants of Fatima az-Zahra (sa), ."but to keep its ownership with himself

The House of Grief

point

When political opposition fails, silent protest starts. This kind of protest can be more effective than the first, because in addition to having the benefits of offending, and disapproving of the opponent's acts, it also gives the person the chance of keeping calm, .and tranquil

Lady Fatima az-Zahra (sa) acted in such a manner when she realized that with the weaknesses, which afflicted her, she could not prevail. So, she took refuge in a house in Baqi' near the tombs of martyrs, to cry for her father, and complain to him about that which grieved

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her. Fatima az-Zahra (sa) used to visit the great tomb of her father, and take handful of the dirt from his grave, and smell it then begin weeping. Fatima az-Zahra (sa) would then return to her home and cry day and night. The elderly men of Medina came to Imam ‘Ali (as) complaining, and said:

'Abu Al-Hasan! Fatima az-Zahra (sa) cries day and night so none of us can sleep comfortably. Hence, we demand you to ask her to either cry during the day, or, the night."

Imam ‘Ali (as), replied: "Most gladly". He then proceeded towards Fatima az-Zahra (sa) who was crying; when she saw him approaching, she stopped, and Imam ‘Ali (as) said:

"Daughter of Allah's Messenger (as) the elderly men of Medina have asked me to ask you to either cry during the day, or, the night."

Fatima az-Zahra (sa) answered:

"Abu Al-Hasan (as) how short will be my stay among them ? And, soon I will depart from them. Therefore, by Allah (SwT), I join my father, Allah 's Messenger (as)."

When Imam ‘Ali (as) saw her insistence, he built a house for her behind Baqi' which later became known as "The house of griefs." Thereafter, with every sunrise, Fatima az-Zahra (sa) would take Al-Hasan (as) and Al-Husayn (as) to that house, and cry until sunset, when Imam ‘Ali (as) would come, and bring them back home.

Once, Lady Fatima az-Zahra (sa) longed for the sound of Adhan, the call for prayer, which was performed by Bilal. But, Bilal

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had taken an oath to never perform it again after the Prophet's death; nevertheless, in respect to Fatima's (sa) request, he decided to do so. Yet, as soon as Bilal said: 'Allahu Akbar," Fatima (sa) remembered the era of her great father (sa) and started weeping, so :Bilal said

I bear witness that Muhammad is His worshipper and Messenger," Fatima took a deep" breath and fell unconscious. When Fatima az-Zahra (sa) fell, the people requested Bilal to .stop Adhan, because they believed that Fatima az-Zahra (sa) had died

Now, the voice of rejection seized to reveal that which was in Fatima's (sa) heart, the language of tears spoke out for her; and as it is correctly said: "The "language of tears", is "!!more painful to the heart and bereaving to the eyes

Fatima az-Zahra (sa) -The Withering Rose

...It was a short life... As short as the lives of fragrant roses

A life that Lady Fatima (sa) endured and now it is coming to an end even before it was !!given the chance to completely blossom

Surely the successive calamities and severe hardships which befell Lady Fatima az-Zahra (sa), while she was still young, left her with a broken rib and confined to bed, suffering from her broken rib and remembering what had come to pass, and her devoted husband .who was her safe refuge in whom she took refuge whenever abused

...She remembered her usurped rights

...She remembered her oppressed husband and his stolen position

She remembered him being led by his turban to the

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...Mosque while she followed him

She remembered all this and a gloomy picture appeared before her tired eyes... then a ...sigh becomes imprisoned deep in her heart

That heart which longs for the great Messenger who gave her the good news of her ...speedy departure after him

?!Oh! How forsaken she was

!But. she was the Prophet's daughter

!She was his favorite child

!!She whom the Prophet repeatedly expressed the importance of observing her rights

".And, as he said: "Man is observed by respecting his children

Yet, this did not stop the arrogant ones from encroaching on her rights, nor, did it stop the sinful hands from reaching out to strangle the beautiful rose before it completely !!blossomed

Thus, the tree, which the Prophet left among his nation, withered away, its flowers .became scattered, its branches wilted

!!Fatima az-Zahra (sa) appeared pale, and faint

.(Allah (SwT) is with you Umm al-Hasan (as

You shall depart towards a generous Lord, and a great Father... then you shall complain to ...him about what you have encountered

...Yes! Umm Al-Hasan... only ninety (۹۰) days are left

...But, you, Muhammad's Ummah, remember her

!!Write this in the pages of history... and tell the generations about Fatima's (sa) sad story

On the Death Bed

The moment when eternal separation starts, is anguishing. This is a fact known to everyone who has experienced it, for it is the last opportunity for the beloved to be with his dear ones. Then the inevitable, the predestined, happens. At such a moment, one is

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in earnest need of calmness and tranquility. Yet, many are the ones who mourn and .break apart instead

Lady Fatima az-Zahra (sa) was calm, and patient when the women of the Muhajireen, .and Ansar came to visit her

Suwaid Ibn Ghafleh said: "When Fatima az-Zahra (sa) was inflicted with her illness, the :women of the Muhajireen and Ansar gathered around her and said

('?How are you doing, daughter of Allah's Messenger (as`

:Fatima az-Zahra (sa) praised Allah (SwT), prayed for her father, and said

I have become, by Allah, to have feelings of resentment for your world, detesting your" men; I have casted them after testing them, hated them after examining them. Thus, shameful is the defiling of honor, playing after being serious, striking the soft rocks, the ".slackening of spears; the foolishness of judgments and the misguidance of wants

Evil indeed are (the works) which their souls have sent forward before them (with the" ".result) that Allah's wrath is on them, and in torment will they abide

Certainly it (Allah's wrath) has control of their affairs, held them responsible (for deserving ".it), and launched its disagreement on them

!So, may the unjust ones be done away with, cursed, and damned. Woe unto them"

How they have snatched it away from the foundations of the Message, the fundamentals of prophethood, and guidance, the place of descent for the Devoted Spirit, and he who is clever in the affairs of this world, and the hereafter? (She means that they usurped 'Ali's ((as) right

Surely; (their action) is

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(?clear loss. Why were they hostile to Abu Al-Hasan (as

,They took vengeance, by Allah, from him for his unbiased sword

,(his carelessness about his death (i.e., his unprecedented courage

his deadly assaults

his severe encounters, and

.his anger for the sole sake of Allah, Exalted is His Name

By Allah (SwT), had they prevented each other from assuming the reigns of power," which Allah's Messenger (as) entrusted to him, he would have held it and led them ,smoothly

,He would not have harmed them the size of a thread

Nor, would his followers stammer, (meaning they would have lived in harmony under his .(rule

He surely would have delivered them to a spring pure, lush, abundant, and flowing over its banks; yet, its sides are not muddy. He certainly would have brought them back satisfied, and advised them secretly and publicly without providing himself with any .availing thing

Nor, would he favor himself with the worldly things with any gain, save that which would .quench the thirst of the thirsty, and feed the hungry

Surely, the abstinent would have been distinguished from the desirous, and the truthful .from the liar

Had the people of the town believed, and feared Allah (SwT), WE should indeed have opened out to them (all kinds of) blessings from Heaven and Earth; but, they rejected (the .truth), and WE brought them to book for their misdeeds

And, the wrongdoers of this generation; the results of their deeds will soon overtake !("them (too), and they will never be able to frustrate (Our Plan

.Indeed"

!Come to see

As

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!long as you live, time shall show you amazing events

?I wish I knew what proof they have for that which they have done

?On what foundation have they stood

?On what reliable grip have they held

?Upon whose progeny have they encroached and spoke against

!Evil, indeed, is the patron and evil the companion

.They have exchanged, by Allah, the daring for the tales and the capable for the impotent

(;Thus, away with a people who (mistakenly) believe they are doing well (to themselves

.For surely, they are the ones who make mischief, but they realize (it) not

!Woe unto them

Is he who guides towards truth more worthy to be followed, or the who finds not ?guidance (himself) unless he is guided

?What then is the matter with you

?How do you judge

.(But-upon my life! It has already conceived (meaning that it is too late to do anything

.So, wait until its fruit comes about

?Then shall ye fill your buckets with pure blood and fatal venom

!That day the dealers in falsehood will perish

And, the ones who come to follow shall know the evil which their successors have !established

!Then awaken the aversion in yourselves to your world

,Prepare your hearts for calamities

;Adapt yourselves to a sharp sword

,an assault of a tyrant enemy

an overwhelming commotion, and

atrocity from oppressors who shall leave your booty worthless, and your crops ;unharvested

!Alas

What a pity! How will ye be treated? But indeed it hath been obscured from your sight. "?Shall we then compel you to accept it when ye are averse to it

:Swaid Ibn Ghaflah added

The"

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women informed their men what Lady Fatima az-Zahra (sa) had said, then a group of :men went to her, and said

O you ‘the Mistress of all women!’ Had Abu Al-Hasan (as) mentioned this to us before we” made the oath, and gave the promise (to Abu Bakr), then surely we would not have !!!'exchanged him (Imam ‘Ali (as)) for anyone else

:Fatima az-Zahra (sa), said

Leave me alone! Surely there is not an excuse for you after (I have already) spoken to” ."you; and there shall be no command after (I have seen) your shortcomings

When we review Lady Fatima’s (sa) speech, it becomes clear to us that she blamed the people for accepting Abu Bakr's and Umar's leadership over Imam ‘Ali (as). She also foretold of many calamities, which would take place as a result of this misdeed. Fatima’s (sa) predictions were true; Umar seized power after Abu Bakr appointed him as his successor to Caliphate. After Umar, Uthman was appointed leader; this started the era of explicit oppression against the Muslims. Imam ‘Ali (as) in his sermon of Shiqshiqiyyah pointed out the course of Caliphate, and how it was transferred from one person to another until finally he was appointed leader, virtually by force. He (‘Ali (as)) then explained how the same ones who paid allegiance to him turned against his rule, which triggered unrest between the Muslims that had everlasting adverse effects. Imam ‘Ali (as) also added his view on Caliphate and this world, in several eloquent words

:in this sermon. He (as) said

By Allah, the son of Abu Quhafa (Abu Bakr) dressed himself with it (the caliphate) and he" certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand mill. The floodwater flows down from me, and the bird cannot fly unto me. I put a curtain against the Caliphate, and kept myself detached from it. Then I began to think whether I should assault, or, endure calmly the blinding darkness of tribulations wherein the elders are feebled and the young grow old and the true believer acts under strain till he meets Allah (on his death). I found that endurance thereon was wiser. So, I adopted patience although there was pricking in the eye and suffocation of my inheritance till the first one went his way but handed over the Caliphate to Ibn Khattab "after himself

:Then he quoted Aisha's verse

My days now are passed on the camel back (in difficulty), while there were days (of ease)" .'when I enjoyed the company of Jabir's brother Hayyan

It is strange that during his lifetime he wished to get rid of the Caliphate but he" straightened its way for the other after his death. No doubt these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure where the utterance was haughty, and the tough was rough. Mistakes were in plenty and the excuses therefore. One in contact with

it, was like the rider of an unruly camel if he pulled up its rein the very nostril would be slit; but, if he let it loose he would be thrown [down]. Consequently, by Allah (SwT), people got involved in recklessness, wickedness, unsteadfastness, and deviation. Nevertheless, I remained patient despite the length of period and stiffness of trial, till when he (Abu Bakr) went his way (by death). He (Abu Bakr) put the matter of Caliphate in the jurisdiction of a committee. And, regarded me to be one of them. But, good Heavens! What had I to do with this `consultation'? Where was any doubt about me with regard to the first of them that I was not considered akin to these one(s). But, I remained low when they were low and flew high. One of them turned against me because of his hatred, and the other got inclined the other way due to his in-law relationship, and this thing and that thing, till the third man of these people stood up with heaving breasts between his dung, and fodder. With him, his cousins also stood up swallowing up Allah's wealth like a camel devouring the foliage of spring, till his rope broke down, his actions finished him and his gluttony brought him down prostrate. At that moment, the crowd of people frightened me. It advanced towards me from every side like the mane of the hyena so much so that Hasan (as) and Husayn (as) were getting crushed, and

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both the ends of my shoulder garment were torn. They collected around me like a herd of sheep and goats. When I took up the reins of government, one party broke away, and another turned disobedient while the rest began acting wrongfully as if they had not :heard the word of Allah (SwT) saying

That abode in the hereafter, we assign it for those who intend not to exalt themselves in` (the earth, nor, (to make) mischief (therein); and the end is (best) for the pious ones.' (۲۸:۸۳

Yes, by Allah (SwT), they had heard it and understood it, but the world appeared lustful in their eyes and its embellishments seduced them. Behold, by Him who split the grain (to grow), and created living beings, if people had not come to me, and supporters had not exhausted the argument, and if there had been no pledge of Allah with the learned to the effect that they should not acquiesce the gluttony of the oppressor, and the hunger of the oppressed, I would have cast the rope of Caliphate on its own shoulders and would have given the last one the same treatment as the first. Then you would have seen that in my ."view this world of yours is no better than the sneezing of a goat

It is said that when Amir Al-Mu'mineen reached here in his sermon, a man of Iraq stood) up and handed him writing. Amir Al-Mu'mineen (as) began looking at it, when Ibn Abbas (Allah may be

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pleased with both of them) said,

"O Amir Al-Mu'mineen, I wish you resumed your Sermon from where you broke it".

Thereupon he ('Ali (as)) replied, "O Ibn Abbas, it was like the foam of a camel which gushed out but subsided".

Ibn Abbas says that he never grieved over any utterance as he did over this one; because Amir Al-Mu'mineen (as) could not finish it as he wished to. Commenting on this sermon, Allama Razi says:

"The words in this sermon, 'like the rider of a camel' mean to convey that when a camel rider is stiff in drawing up the rein, the nostril gets bruised; but, if he lets it loose in spite of the camel's unruliness, it would throw him somewhere, and would get out of control. Ashnaq-an-Naqah' is used when the rider holds up the rein and raises the camel's head upwards. In the same sense the word `Shannaq-an-Naqah' is used. Ibn Sekait has mentioned this in 'Islah-il-Mantiq' this is because he has used this word in harmony with 'Aslasa-laha' and harmony could be retained only by using both in the same form. Thus, Amir Al-Mu'mineen (as) has used Ashnaqa laha'as though in place of 'In Rafaa laha Raasaha,' (i.e., `if he stops it by holding up the reins)."

An Apology too Late!

After Fatima's (sa) visit with women and then the men, which resulted in an emotional revolution in the hearts of the Muslims, Abu Bakr and Umar decided to visit the Mistress of women and try to achieve her contentment with

:them. The story was reported in 'I'lal Al-Sharaye' as follows

When Fatima az-Zahra (sa) was suffering from her fatal illness, Abu Bakr and Umar came to visit her. They asked for permission to enter, but she refused to see them. Upon this, Abu Bakr vowed not to enter any house until he saw Fatima az-Zahra (sa), and asked her to forgive him. Abu Bakr, because of his oath, was forced to spend that night in the cold :with no cover. Umar then went to 'Ali (as), and addressed him by saying

More than once we have come to see Fatima az-Zahra (sa) so as to ask for requital, but" she refuses to grant us permission to enter. If you see to it, you can get us permission ."from her to talk to her

."He (Imam 'Ali (as)) said: "I surely will

:(Imam 'Ali (as) then entered the house and said to Fatima az-Zahra (sa

Daughter of Allah's Messenger (as), you have seen what these two men have done. They" have repeatedly come to see you, but you have not given them permission to enter. Now, ."they have asked me to ask you to give them that permission

She (Fatima az-Zahra (sa)) said: "By Allah, I shall not give them permission, nor, will I speak a word to them until I meet my father, and complain to him about that which they ."have done and committed against me

.("Ali (as) then said; "But, I have assured them that I will (acquire your permission'

Now, Fatima az-Zahra

sa) replied: "Now that you have assured them of something, the house is yours, and) women follow men (in their commands); I shall not disagree with you in anything; so, .("allow whoever you wish (to enter the house

When 'Ali (as) heard Fatima's (sa) reply, he ('Ali (as)) left the house, and gave permission to enter. The two men entered the house; when they saw Fatima az-Zahra (sa) they submitted their greetings to her; but, she did not reply, only turned her face away from them; in turn, they followed her face, and she constantly turned away from them. The :two parties repeated this action several times until Fatima az-Zahra (sa) said

Ali (as), cover me with your garment;" she then said to some women who were present:" !!""Turnme towards them

When this was done, Abu Bakr said: "Daughter of Allah's Messenger (as), we have only come to you in an attempt to achieve your satisfaction, and avoid your wrath; we ask you ."to requite and forgive us for the misdeed which we have committed against you

Fatima az-Zahra (sa) said: "I shall not speak a word to either of you until I meet my Lord, and complain to Him about you. I shall then complain about your actions, and everything ."which you have committed against me

Fatima az-Zahra (sa) then turned towards 'Ali (as), and said: "I shall not speak to them until I ask them about something which they heard from Allah's Messenger (as). If they tell the truth regarding it, then

."I will decide to speak to them, or, not

They (Abu Bakr and Umar) said: "By Allah, she has the right to do so. Besides, we only ."speak that which is right, and testify to that which is true

She (Fatima az-Zahra (sa)) said: "I ask you by Allah, do you remember when the Messenger of Allah called you out in the middle of the night regarding a matter which ("?came up with 'Ali (as

."They answered: "Yes, By Allah

Fatima az-Zahra (sa) then said: "I ask you by Allah (SwT), did you hear him (Prophet Muhammad (S) say: 'Fatima is part of me and I am from her; he who offends me offends Allah (SwT) He who offends her after my death is the same as he who offends her during my life; and, he who offends her during my life is the same as he who offends her after '?'my death

."They both answered: "Yes, by Allah, we remember

She (sa) said: "Praise be to Allah. O Allah (SwT), I hold you witness, so you who are present testify to this; surely they have offended me when I am living and after my death. By Allah (SwT), I shall not speak a word to you until I meet my Lord, and complain to Him ."about you and that which you have inflicted me with

When Abu Bakr heard this, he wailed and burst in loud laments, and said: "I wish that my ".mother had not bore me

Umar said: "It is strange how people appointed

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you as guardian of their affairs while you are not but a foolish old man!! You become anxious at a woman's anger, and you rejoice at her satisfaction. What is wrong with he "?who angers a woman

.They then left the house

:Commenting on this story Sayid Qazwini writes

There was no need for Abu Bakr to wail and apologize when he had the opportunity to" amend his mistakes, nor, was there a reason for him to burst into loud laments when he had the chance to return her estate to her. But, surely the Caliph wished to achieve Lady Fatima’s (sa) satisfaction at the same time he was keeping her property and rights ."usurped

Abu Bakr's Family Versus Fatima’s (sa) Progeny

The early injustices done by Abu Bakr against Lady Fatima az-Zahra (sa), paved the way for his offspring to do the same against the Prophet's progeny. Sayyid Safdar Husayn, in his valuable book The Early History of Islam p.۲۴۲, summarized the wrongdoings committed by the Bakrs (the descendants of Abu Bakr) against Fatima az-Zahra (sa) and :her descendants in several points. He wrote

History shows that Abu Bakr himself and his whole family (excepting Asma and her son" Muhammad) were hostile to the Prophet's (as) family, in utter disregard to what the Qur’an ordained, or, what the Prophet had said relating to the respect and love for his :family. The following is the list of those whose hostility was distinctively marked

Abu Bakr, on his accession to the Caliphate, sent Umar to Fatima’s (sa) house to compel .۱

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Ali (as), by force, to come in and do fealty to him. Umar threatened to burn the house' down upon Fatima az-Zahra (sa), and brought 'Ali (as) under escort to Abu Bakr where he was so humiliated and insulted that he cried bitterly at the tomb of the Prophet (S) complaining against the treatment he had received. Subsequently, Fatima az-Zahra (sa) was so much grieved by Abu Bakr that as long as she survived her father, she never .spoke a word to Abu Bakr and on her deathbed she forbade his joining her funeral

۲. Abu Bakr's daughter, Aisha, revolted against 'Ali (as), the Caliph, and at the head of thirty thousand soldiers, she fought the battle of Jamal; but she was discomfited with .heavy loss

۳. Abu Bakr's son-in-law, Zubair Ibn Al Awwam, the husband of Asma, the eldest daughter of Abu Bakr, was the Commander of Aisha's armies; during the heat of the battle, he withdrew and took the road towards Mecca, but was slain only at a short distance from .the field of battle

۴. Abu Bakr's grandson, Abdullah, the son of Zubair by Asma, was the commander of Aisha's infantry. He was the adopted son of Aisha. After the battle, he was pulled out from .under a heap of the slain lying in the battlefield

۵. Abu Bakr's cousin, Talha, and the husband of Abu Bakr's daughter Umm Kulthum, was a Commander of Aisha's Troops. In the heat of the battle, Marwan (the Secretary and the evil genius of Caliph

Othman), an officer in the same forces, seeing Talha busily engaged, said to his slave: `It was but the other day that Talha was busily instigating the murderers of Othman, and now he busily seeks to revenge his blood. What hypocrisy to gain worldly grandeur?' So, saying, he shot an arrow, which pierced through Talha's leg, and struck his horse, which flew wildly off the ranks and Talha fell to the ground. He was instantly taken to Basra where he died after awhile.

۶. Abu Bakr's cousin, Abu Al-Rahman, a brother of Talha, also fell fighting in the same battle.

۷. Muhammad, the son of Talha, also fell in the same battle.

۸. Abu Bakr's sister, Umm Farwa's daughter, Jo'da Bint Ash'ath poisoned Al-Hasan (as), the son of 'Ali (as), to death. She was suborned to commit the wickedness by Yazid, the son of Mu'awiya, or, by Mu'awiya himself.

۹. Abu Bakr's sister's (Umm Farwa's) son Ishaq, both brothers, the sons of Ash'sth, appeared among the armies of Yazid, fighting against Husayn (as), the son of 'Ali (as), at the Karbala tragedy. Later on, the former was killed fighting against Mukhtar, who was avenging the murder of Husayn (as); while the latter, who had taken off the dead body of Husayn (as) some of his clothes, was torn to death by dogs.

۱۰. Mos'ab, a son of Zubair, the son-in-law of Abu Bakr, fought against Mukhtar, who was killed avenging the murder of Husayn (as)".

Lady Fatima az-Zahra's (sa) Will to Imam 'Ali (as)

Imam 'Ali (as) was surprised to find that his dear

wife (Fatima az-Zahra (sa)) had left her bed, and had started doing the housework; he :asked her about it and she replied

This is the last day of my life. I want to wash my children's hair, and clothes, because" !!"they will soon be orphans, without a mother

Imam 'Ali (as) then asked her about the source of knowledge of this news (the day of her departure). She (sa) told him that she had seen the Messenger of Allah (S) in her dream, and he had told her that she was going to join him that night. She then asked Imam 'Ali .(as) to execute her will

:He ('Ali (as)) said

Instruct me to do anything you wish, daughter of Allah's Messenger (as)." 'Ali (as) then" .asked everyone to leave the house, and he sat next to her

:Fatima az-Zahra (sa) started

Cousin, you are not accustomed to me being a False-teller, undevoted, or, have I" "?disobeyed you since I have become your companion

:Ali (as) said'

Allah forbid!! You are more knowing of Allah (SwT), more devoted, more pious, and more" honorable and more fearing of Allah than (to give me a reason) to reprimand you for disobeying me. Surely, it is very painful for me to be separated from you and to lose you; but, it is an inevitable destination. By Allah (SwT), you have renewed the sorrow I have just encountered with the death of Allah's Messenger (as); surely your death and departure will be a great calamity, but

.'to Allah (SwT) do we belong, and to Him shall we return`

What a painful, bitter and sad calamity. Surely this is a calamity for which there is not consolement, and a disaster for which there is no compensation."

:Then they both cried and Imam 'Ali (as) embraced her head, and said

Instruct me to do anything you wish; you certainly will find me devoted, and I will" execute everything that you command me to do. I shall also put your matters over mine."

:She (sa) said

May Allah reward you with the best of goodness. Cousin, firstly I ask you to marry after" my death, my niece Umamah; surely she will be to my children as I was. Besides, men cannot do without women."

:Fatima az-Zahra (sa) then added

I ask you not to let anyone who did injustice to me to witness my funeral, for they" certainly are enemies of mine, and the enemy of Allah's Messenger (as). Also, don't give them the chance to pray over me, nor, to any of their followers. Bury me at night when eyes are rested, and sight is put to sleep."

Commenting on Imam 'Ali's (as) speech after Fatima's (sa) burial, the commentator on Nahjul Balagha, English version, published by Ansariyan Publication, p.۳۴۷ - wrote:

The treatment meted out to the daughter of the Prophet (S) after his death has been" extremely painful, and sad. Although Sayyedah Fatima az-Zahra (sa) did not live in this world more than a few months after the death of the

p: ۲۳۵

Prophet (S); yet, this short period has a long tale of grief and woe (about her). In this connection, the first scene that strikes the eyes in that the arrangements for the funeral rites of the Prophet (S) had not yet been made when the contest for power started in the Saqifa of Bani Sa'eda. Naturally, their leaving the body of the Prophet (S) (without burial), must have injured Hadhrat Fatima's (sa) grief-stricken heart to see that those who claimed love and attachment (to the Prophet) during his life, became so engrossed in their machinations for power that instead of consoling his only daughter, they did not even know when the Prophet (S) was given funeral bath, and when he was buried; and the way they condoled her, was that crowded at her house with material to set fire to it, and tried to secure allegiance by force with all the display of oppression, compulsion, and violence. All these excesses were with a view to so obliterate the prestigious position of this house that it might not remain its lost prestige on any occasion. With this aim in view, in order to crush her economic position, her claim for (the estate of) Fadak was turned down by dubbing it as false, the effect of which was that Hadhrat Fatima az-Zahra (sa) made the ."dying will that none of them should attend her funeral

Fatima (sa), bint Muhammad (S) was ready to meet her Lord. She bathed, than lay down in

her garment. She then instructed Asma Bint Umais to wait awhile and then to call her name; if there was no answer, this would mean that she (sa) had departed towards her .Lord

;Asma waited awhile, then called Fatima’s (sa) name. But, there was no answer

:Asma repeated the call

!O daughter of the chosen Muhammad"

!O daughter of the most honorable of them whom women bore

O daughter of the best of those who have walked on gravel! O daughter of him who was ((at ` A distance of but two bow-lengths, or, (even) nearer" (a Qur’anic verse, (۵۳:۹

There is no answer... silence overwhelms the house ...Asma then proceeds towards... .Fatima and finds her dead

:At that point, Hasan (as) and Husayn (as) entered, and asked

"?Where is our mother"

!Yet Asma uttered not a word

Hasan (as) and Husayn (as) proceeded towards their mother, and found her dead. At this, :Husayn (as) turned towards Hasan (as), and said

!"May Allah console you for our Mother"

Imam ‘Ali (as) was at the Mosque. Hasan (as), and Husayn (as) went to the Mosque, and broke the news to their father. As soon as he (as) heard their words, he fell unconscious. :When he regained consciousness, he said

Who will console me now, daughter of Muhammad? You used to console me, so who will" "?take your place now

The Hashimite women were then gathered to receive the news of the great calamity. Yes, the calamity befell them once more, while the blood was still flowing from the

p: ۲۳۷

.wound of losing the Prophet

.Medina shook

.Everyone came to console 'Ali (as), and his two children. Allah is with you, Zahra's children

It was just yesterday that you were inflicted with the death of your great father, the Prophet of Allah, and your new calamity is not any less than that one! But, take patience, .for this is the will of the Mighty Lord

A Quiet Funeral

In the darkness of the jet-black night, when eyes were asleep and voices were silent, a Heavenly procession left 'Ali's (as) house while carrying the Messenger of Allah's .daughter to her final abode

.This was on the night of the third (۳rd) of Jamadi al-Thani (the second), ۱۱ A.H

The heartbreaking procession moved towards an unknown location followed by a small number of devoted ones. They were 'Ali (as), Hasan (as), Husayn (as), Zainab and Um .Kulthum. Abu Dharr, Ammar, Miqdad, and Salman were following them

Where are the thousands who inhabited Medina?! One asks, and the answer came: !!Fatima az-Zahra (sa) requested that they may not be present at her funeral

The family and their friends hurry to bury Fatima az-Zahra (sa). Then they rushed back to !their own homes so that no one would know where Fatima az-Zahra (sa) was buried

In such a matter, the first start from Ahlul-Bayt set after the sun (the Prophet (S)), and left !!everyone with the only light of Imamate

:Here I was asked

What do you think about the end of the life of Fatima az-Zahra"

(?sa)

!"?What will be the position of those who oppressed her in the hereafter

...I waved my hand to him

...So long... with no word... dead silence

!So long

But wait... can't you hear the Commander of the faithful... the known hero... 'Ali (as)... Don't you realize that he is crying? Yet, who would not cry for being separated from "the "?Mistress of women

:(Listen to him ('Ali (as)), he is speaking to the Prophet (S

O Prophet of Allah, peace be upon you from me and from your daughter who has come" to you and who has hastened to meet you. O Prophet of Allah ! My patience about your chosen (daughter) has been exhausted and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave while your last breath had passed (when your head) `Verily we are Allah's and verily unto Him shall we .return (٢:٥۶) between my neck, and the chest

Now, the trust has been returned and what had been given has been taken back. My grief knows no bounds, and my nights will remain sleepless till Allah chooses for me the house in which you are now residing. Certainly your daughter would apprise you of the joining together of your Ummah (people) for oppressing her. You ask her in detail and get all the news about the position. This happened when a long time had

not elapsed and your remembrance had not disappeared. My salam be on you both, the salam of a grief stricken not of a disgusted or a hateful person; for if I go away, it is not because I am weary (of you); and if I stay, it is not due to lack of belief in what Allah has ."promised the endurers

Failing Attempts

At sunrise people gathered to participate in Fatima's (sa) funeral, but they were informed .that the darling of Allah's Messenger (as) had been secretly buried during the night

Meanwhile, 'Ali (as) made the shapes of four fresh graves in Baqi' so as to conceal the location where Fatima az-Zahra was buried. When the people entered the graveyard, they were confused as to which spot was actually Lady Fatima az-Zahra's (sa) grave; the :people turned towards each other, and with feelings of guilt said

Our Prophet (S) has not left behind but one daughter; yet, she died and was buried" without our participation in the funeral, or, the prayer rituals. We do not even realize the "place where she has been buried

Noticing that a revolt might be ignited because of the emotional atmosphere this event :created, the governing party announced

Select a group of Muslim women and ask them to dig these graves so that we may find" ."Fatima az-Zahra (sa), and perform prayers on her

Yes! They attempted to execute the plan, violating Fatima's (sa) will and causing 'Ali's (as) .attempts to hide the grave in vain

Have they forgotten

p: ٢۴٠

Ali's (as) sharp sword, and his well-known courage!! Did they really think that 'Ali (as)' would remain indifferent to their outrageous actions up to the point of letting them dig ?!Fatima's (sa) grave

Imam 'Ali (as) did not fight back after the Prophet's (as) death because he considered the Muslim's unity, and over all interests. Yet, this did not mean that he would ignore their villainous crimes against Fatima az-Zahra (sa) even after her death. In other words, 'Ali (as) was asked by the Prophet (S) to have patience, but only to a certain extent; when 'Ali (as) received the news of the about-to-be-executed plot, he put on his fighting gear, and :rushed towards Baqi'. A man from among the people called out

:This is 'Ali Ibn Abu Talib (as) leveling his sword, and saying"

If anyone moves even a mere stone from these graves, I shall strike even the "back of ."the last follower of the unjust

People realized 'Ali's (as) seriousness, took his threats with complete belief that he would do just as he said if anyone were to oppose him. Yet, a man from the government :addressed 'Ali (as) by saying

What is the matter, Abu Al-Hasan?! By Allah, we shall dig her grave out and perform" ."prayers on her

Ali (as) then grabbed the man by his clothes, shook him and threw him to the ground, and' :said

Son of the Sawada! I have abandoned my right to prevent people from forsaking their" ,faith, but as regards Fatima's grave

by Him in whose hand is my soul, if you and your followers attempt to do anything to it, I !!"will irrigate the ground with your blood

;At this, Abu Bakr said

Abu Al-Hasan, I ask you by the right of Allah's Messenger (as), and by Him Who is above" the Throne: leave him alone and we will not do anything which you would not approve ..."of

.Thus, until this day, the location of Fatima's (sa) grave remains a secret

Lady Fatima Zahra (sa) on The Last Day

point

On the Day when the oppressed shall bite their hands (in fear); when the oppressors shall be gathered in humiliation and lowliness, remembering their disgraceful and shameful :deeds

Then every one of them shall review his file, which is packed with oppression against his chosen worshippers. On that Day shall every human, whatever color, creed, faith, and his deeds may be shall be gathered, no one will be left behind. Even the fetus who was the victim of abortion shall come that Day to present his/her case. Then the great personality .of Lady Fatima az-Zahra (sa) shall become manifest to every soul

Following are several narrations reported by Ahlul-Bayt (as) regarding Fatima (sa) on the :Last Day

:Hakim reported in Al-Mustadrak v.٢, p.١٥٣ that 'Ali (as) said .١

:I heard the Prophet say"

On the Day of Rising, a caller shall announce from beyond the veil: "O gathered people," ."lower your eyes so that Fatima, the Daughter of Muhammad, may pass

:This narration has also been reported by

Ibn Al-Athir in Usd al-Ghaba

p: ٢٤٢

;v.۵, p.۵۲۳

;Ganji Shafiee in Kifayat At-Talib p. ۲۱۲

Dhahabi in Mizan al-Etedal v.۲, p.۱۸; and by

:Hamwini in Yanabi' al-Mawaddah p.۱۰۴, who added the following to it

:Ali (as) reported that the Prophet (S) said'

:On the Day of Rising, a caller shall call from the sole of the Throne"

O people of Resurrection, cast your eyes down, so that Fatima Bint Muhammad may pass-while holding Al-Husayn's shirt, which will (still) be saturated with blood.' She will :then embrace the leg of the Throne, and say

O (Allah), You are the Omnipotent and Just; pass the judgment between me and those who killed my son." (The Prophet (S) added): "Then He shall judge according to my :Sunnah, by the Lord of Kaaba, Fatima will then say

O Allah! Grant me intercession for everyone who cried for his disaster; Allah will then ."grant her intercession for them

Abu Nu'aym in Dala'el al-Nobowwah, Ibn Hajar in al-Sawa'iq al-Muhriqah, and others .۲ :have reported that Abu Ayuoub Ansari said

The Messenger of Allah (S) said that a caller shall call from the sole of the Throne: O" gathered people, lower your heads and cast your eyes down so that Fatima Bint Muhammad may pass on the Path.' He added: `She then passes accompanied by seventy ."thousand Huri Al-Een, as if they were a flashing light

Many Sunni Scholars have reported that Allah's Messenger (as) stated that Lady Fatima .۳ az-Zahra (sa) shall arrive at the gathering place (while) riding Ghadha', or, Gusua female .camel

Jaber Ibn .۴

:Abdullah Ansari said

I said to Abu Ja'far (Imam Al-Baqir (as)): `May I be your sacrifice son of Allah's" Messenger; narrate to me a hadith in regard to the noble traits of your grandmother Fatima az-Zajra, so that if I report it to your Shiites (followers), they would rejoice at !'(hearing) it

Abu Ja'far (as) said: `My father told me that my grandfather reported that Allah's :Messenger (as) said

On the Day of Rising, Minbars of light shall be erected for the prophets and messengers," one of which my Minbar shall be the highest among all Minbars on that day. Allah will then say: Deliver a speech,' so I will deliver a speech that none of the prophets, or, messengers have ever heard. Then for the successors (of prophets) shall be erected Minbars of light, and in the middle of these Minbars one shall be erected for my successor, 'Ali Ibn Abu :Talib, which will be higher than all their Minbars. Allah will then say

Ali, deliver a speech.' So, he will deliver a speech like no successor has ever heard"' before. Then for the children of the prophets and messengers shall be erected Minbars of light; among them shall be a Minber of light for my two sons, grandsons and the two flowers of my life (Al-Hasan and Al-Husayn). Then it shall be said to them: "Deliver speeches." So, they will deliver two speeches like none of the children of the prophets and !messengers have ever heard before

:A caller-Gabriel-shall then call"

Where is`

p: ۲۴۴

'?Fatima Bint Muhammad

:(She (sa) will rise..." (until he said

:Allah, the blessed and exalted is His Name, shall say'

'?O people of the gathering; to whom does honor belong today`

:So Muhammad, ‘Ali, Hasan and Al-Husayn will say

To Allah, The one, The Almighty'

:Allah the Exalted will say'

O people of the gathering: lower your heads and cast your eyes down, for this is Fatima" proceeding towards Paradise.' Gabriel shall then bring her a female camel from the female camels of Paradise; its sides shall be embellished, its muzzle with fresh pearls, and it shall have a saddle of coral. It shall kneel down in her presence; so she will ride it. Allah will then send ١٠٠, ٠٠٠ angels to accompany her on her right side, and ١٠٠, ٠٠٠ angels to accompany her on her left side, and ١٠٠, ٠٠٠ angels to lift her onto their wings until they bring her to the gate of Paradise. When she is near the gate of Paradise, she will look to :her side. Allah will then say

Daughter of My beloved, why did you look to your side after I gave the command that" "?you enter my Paradise

!"She will say: "My Lord, I wished that my position would be realized on such a Day

:Allah will say

!Daughter of My beloved"

Go back, and look for everyone in whose heart was love for you, or, for any of your !"progeny; take their hand and lead them into paradise

(Abu Ja'far (as) said: "By Allah; Jabir, she will pick her Shiites (followers

and those who love her just like a bird picks good seeds from bad seeds. So, that when her Shiites are near the gate of Paradise, Allah will inspire their hearts to look to their :sides; when they do, Allah, The Almighty, will say

My beloved ones, why did you look around when Fatima, the daughter of my beloved one, '?.interceded for you

!'They will answer: `Our Lord! We hoped that our position would be known on such a day

Allah will then say: `My beloved ones, go back and look for everyone who loved you for ;your love for Fatima

;Look for everyone who fed you for the love of Fatima

;Look for everyone who clothed you for the love of Fatima

;Look for everyone who gave you a drink for the love of Fatima

Look for everyone who prevented (Gheeba) backbiting from being done against you for ...the love of Fatima

..."'Take their hands and lead them into Paradise

:Ibn Abbas said: "I heard Amir Al-Mu'mineen, 'Ali (as) say .۵

Once the Messenger of Allah (S) entered the house of Fatima az-Zahra (sa), and found '?her in a sad mood. So, he said: `What has made you sad daughter

Fatima az-Zahra (sa) replied: `Father, I remembered the gathering (Day), and people !'standing naked on the Day of Resurrection

He said: Daughter, surely it will be a great Day. But, Gabriel informed me that Allah, Glorified and Exalted is He, said that the first one upon whom the ground shall be split opened is me, then your husband, 'Ali Ibn

p: ۲۴۶

Abu Talib (as); then Allah shall send Gabriel accompanied by seventy thousand angels and he will erect on your grave seven domes of light, after which Israfil will bring you three :garments of light and stand by your head and say to you

."O Fatima Bint Muhammad, rise towards your gathering place"

You (Fatima) shall then rise secure from fear and veiled (in privacy). Israfil will hand you " the garments and you will wear them. Rafael will then bring you a female camel of light; its muzzle shall be made of fresh pearls and on it shall be a howdan of gold. You will ride it and Rafael shall lead it by its muzzle while seventy thousand angels holding the banners .of glorification accompany you

When the caravan hurries with you, seventy thousand Huris shall receive you rejoicing at seeing you; while every one of them will be holding a censer of light from which the fragrance of incense is spread without fire. They shall be wearing crowns of jewels ."embellished with green chrysolites

:Bihar v.١٠, on the authority of Amali (by Saduq) reports that Imam Baqir (as) said .۶

I heard Jabir Ibn Abdullah Ansari say: Allah's Messenger said: On the Day of Rising, My" daughter, Fatima, shall arrive riding a female camel from among the camels of Paradise- to her right shall be seventy thousand angels and to her left shall also be seventy thousand angels; Gabriel will be holding its muzzle and calling with the loudest of voices: `Cast down your eyes

p: ٢۴٧

!"so that Fatima Bint Muhammad may pass

Then shall no prophet, messenger, truthful one, or martyr remain without casting their" :eyes down until Fatima passes... Then a call shall come from the side of Allah, the Exalted

My beloved one and the daughter of my beloved one; ask Us and you shall be given (whatever you wish), and intercede, your intercession shall be accepted. By my Honor and .Exaltation, the oppression of no oppressor shall pass My (judgement) today

:Then she (Fatima az-Zahra -sa) will say

;O Allah, My Master"

My progeny, My Shiites (followers), the Shiites of my progeny, those who love me and ."those who love my progeny

:She will then hear a call from Allah's side, may His Name be exalted

Where are Fatima's progeny, her Shiites, those who love her, and those who love her" progeny?" They will then come forward, surrounded by angels of mercy, and Fatima will ."lead them into Paradise

Intercession in The Qur’an

point

The narrations just mentioned, prove beyond doubt that intercession is a given fact and a (right granted to some chosen worshippers of Allah (SwT

Yet, some heedless Muslims argue that intercession is a sort of polytheism, as if they have not read the Holy Qur’an. The following Qur’anic verses explicitly speak of .intercession on the Day of Rising

(Who is there can intercede in His presence except as He permitteth?" (٢: ٢٥٥"

(And they offer no intercession except for those who are acceptable." (٢١: ٢٨"

(No intercessor (can plead with Him) except after His Leave." (١٠: ٣"

None shall"

p: ۲۴۸

have the power of intercession, but such a one as has received permission (or, promise) (from the Most Gracious (Allah)." (۱۲: ۸۷

On that Day shall no intercession avail except for those for whom permission has been" (granted by (Allah) the Most Gracious." (۲۰: ۱۰۹

No intercession can avail His presence, except for whom He has granted permission."" ((۳۴: ۲۳

Their intercession will avail nothing except after Allah has given leave for whom He" (pleases and that he is acceptable to Him." (۵۳: ۲۶

These verses speak of intercession on the Day of Rising. There are also Qur’anic verses, :which prove intercession in this world; some of these verses are

If they had only, when they were unjust to themselves, come unto thee and asked ."۱ Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have (found Allah indeed oft-returning, Most merciful." (۴: ۶۴

They said: "O our father! Ask for us forgiveness for our sins, for we were truly at fault." .۲ ((۱۲: ۹۷

(And, ask forgiveness for thy fault, and for the men and women who believe." (۶۷: ۱۹” .۳

(And. pray on their behalf, verily thy prayers are a source of security for them." (۹: ۱۰۳” .۴

(Whoever recommends, and helps a good cause becomes a partner therein." (۴: ۸۵ ."۵

Moreover, Sayyid Muhammad Husayn Tabataba'i explained what intercession means in :his Al-Mizan v.۱, pp.۲۲۷-۲۶۵. He says

When he (man) wants to get a reward without doing his task; or, to save himself from" punishment without performing his duty, then

p: ۲۴۹

he looks for someone to intercede on his behalf. But intercession is effective only if the person for whom one intercedes is otherwise qualified to get the reward, and has already established a relationship with the authority. If an ignorant person desires appointment to a prestigious academic post, no intercession can do him any good; nor, can it avail in case of a rebellious traitor who shows no remorse for his misdeeds, and does not submit to the lawful authorities. It clearly shows that intercession works as a supplement to the cause; it is not an independent cause. The effect of an intercessor's words depends on one, or, the other factor, which may have some influence upon the concerned authority; in other words, intercession must have solid ground to stand upon. The intercessor endeavors to find a way to the heart of the authority concerned, in order that the said authority may give the reward to, or, waive the punishment of, the person who is the subject of intercession. An intercessor does not ask the master to nullify his mastership, or, to release the servant from his servitude; nor, does he plead with him to refrain from laying down the rules, and regulations for his servants, or, to abrogate his commandments (either generally, or, especially in that one case), in order to save the wrongdoer from the due consequences, nor, does he ask him to discard the canon of reward and punishment, (either generally or in that particular case). In

p: ٢٥٠

short, intercession can interfere with neither the institution of mastership and servitude, nor, the master's authority to lay down the rules; nor can affect the system of reward and punishment. These three factors are beyond the jurisdiction of intercession.

What an intercessor dose is this: He accepts the inviolability of the above-mentioned three aspects. Then he looks at one or more of the following factors and builds his intercession on that basis:

a. He appeals to such attributes of the master as give rise to forgiveness, e.g., nobility, magnanimity and generosity.

b. He draws attention to such characteristics of the servant as justify mercy and pardon, e.g., his wretchedness, poverty, low status and misery.

c. He puts at stake his own prestige and honor in the eyes of the master. Thus, the import of intercession is like this: I cannot and do not say that you should forget your mastership over your servant, or, abrogate your commandment, or, nullify the system of reward and punishment. What I ask of you, is to forgive this defaulting servant of yours because you are magnanimous, and generous, and because no harm would come to you if you forgive his sins; and/or because your servant is a wretched creature of low status, and steeped in misery; and, it is befitting of a master like you to forgive and pardon him in honor of my intercession.

The intercessor, in this way, bestows precedence on the factors of forgiveness, and pardon over those of legislation and recompense. He removes the case

from the latter's jurisdiction putting it under the former's influence. As a result of this shift, the consequences of legislation (reward and punishment) do not remain applicable. The effect of intercession is, therefore, based on shifting the case from the jurisdiction of reward, and punishment to that of pardon, and forgiveness; it is not a confrontation .(between one cause (divine legislation) and the other (intercession

By now, it should have been clear that intercession too is one of two causes; it is the .intermediate cause that connects a distant cause to its desired effect

:Allah is the ultimate Cause. This causality shows itself in two ways

First: In Creation

Every cause begins from Him and ends up to Him; He is the first and the final Cause. He is the real Creator and Originator. All other causes are mere channels to carry His boundless .mercy and limitless bounty to His creatures

Second: In Legislation

He, in His mercy, established a contact with His creatures; He laid down the religion, sent down His commandments, and prescribed suitable reward and appropriate punishment for His obedient and disobedient servants; He sent Prophets and apostles to bring us good tidings and to warn us of the consequences of transgression. The prophets (as) and apostles conveyed to us His message in the best possible way. Thus, His proof over us was complete: and the word of your Lord has been accomplished with truth and justice, .(there is none to change His words. (۶: ۱۱۵

Both aspects of causality of Allah (SwT) may be, and

p: ۲۵۲

.in fact are, related to intercession

Intercession in creation: Quite obviously the intermediary causes of creation are the .١ conduits that bring the divine mercy, life, sustenance and other bounties to the creatures; and as such they are intercessors between the Creator and the created. Some Qur'anic :verses, too, are based on this very theme

Whatever is in the Heavens and whatever is in the Earth is His: who is he that can` (;intercede with Him but by His permission' (٢: ٢٥٥

Surely your Lord is Allah, who created the Heavens and the Earth in six periods, and He` is firmly established on throne, regulation the affair; there is not intercessor except after .(His permission' (١٠: ٣

Intercession in the sphere of creation is only the intermediation of causes between the .Creator and the created thing and effect, in bringing it into being and regulating its affairs

Intercession in legislation: Intercession, as analyzed earlier, is effective in this sphere .٢ :too. It is in this context that Allah (SwT) says

On that day shall no intercession avail except of him whom the Beneficent God allows` (;and whose word He is pleased with' (٢٠: ١٠٩

(;And intercession will not avail aught with Him save of him whom He permits' (٣٤: ٢٣

And how many an angel is there in the Heavens whose intercession does not avail at all (;... except after Allah has given permission to whom He pleases and chooses' (٥٣: ٢۶

(;and they do not intercede except for him whom He approves...' (٢١: ٢٨

p: ٢٥٣

And those whom they call upon besides Him have no authority for intercession, but he .(who bears witness of the truth-and they know (him)' (۴۳: ۸۶

These verses clearly affirm intercessory role for various servants of Allah, both men and angels, with divine permission and pleasure. It means that Allah (SwT) has given them some power, and authority in this matter, and to Him belongs all the kingdom and all the affairs. Those intercessors may appeal to Allah's mercy, forgiveness and other relevant attributes to cover, and protect a servant who otherwise would have deserved punishment because of his sins, and transgressions. That intercession would transfer his case from the general law of recompense to the special domain of grace, and mercy. (It has already been explained that the effect of intercession is based on shifting a case from the former's to the latter's jurisdiction; it is not a confrontation between one law and the ;other.) Allah (SwT) clearly says

.(so, these are they of whom Allah (SwT) changes the evil deeds to good ones' (۲۵: ۷۰

Allah (SwT) has the power to change one type of deed into another, in the same way as :He may render an act null and void. He says

And, We will proceed to what they have done of deeds, so We shall render them as (;scattered floating dust' (۲۵: ۲۳

(;so He rendered their deeds null' (۴۷: ۹

If you avoid the great sins which you are forbidden, We will expiate from you your`

(;small) sins' (۴: ٣١)

Surely Allah does not forgive that anything should be associated with Him, and forgives` .(what is besides that to whomsoever He pleases' (۴: ۴٨

The last verse quoted, is certainly about the cases other than true belief and repentance; because with belief and repentance even polytheism is forgiven, like any other sin. Also, :Allah may nurture a small deed to make it greater than the original

(;These shall be granted the reward twice' (٢٨: ۵۴`

(;whoever brings a good deed, he shall have ten like it' (۶: ١۶٠`

Likewise, He may treat a nonexistent deed as existing: And, (as for) those who believe and their offspring and We will not diminish to them aught of their work; every man is .(responsible for what he has done' (۵٢: ٢١

To make a long story short, Allah (SwT) does what He pleases; and decrees as He wills." Of course, He does so pursuant to His servants' interest, and in accordance with an intermediary cause and intercession of the intercessors (e.g., the prophets, the friends of Allah and those who are nearer to Him) is one of those causes, and certainly no rashness .or injustice is entailed therein

It should have been clear by now that intercession, in its true sense, belongs to Allah only; all His attributes are intermediaries between Him and His creatures and are the Channels through which His grace, mercy and decrees pass to the creatures; He is the real and all-encompassing intercessor: Say: `Allah's is the

p: ٢۵۵

,(intercession altogether' (۳۹: ۴۴

(;... you have not besides Him any guardian or any intercessor' (۳۲: ۴

.(there is not guardian for them nor any intercessor besides Him' (۶: ۵۱

.The intercessors, other than Allah, get that right by His permission, by His authority

In short, intercession with Him is a confirmed reality, in cases where it does not go ."against the divine glory and honor

?Sayyid Tabatabai also answers the following question: Who are the Intercessors

:He writes

It has been described that intercession takes place in two spheres: in creation and in" legislation. So far as the intercession in creation is concerned, all intermediary causes are .intercessors because they are placed between the Creator and the created

As for the intercessors, the sphere of legislation and judgment, they may be divided into :two categories

.Intercessors in this life, and (۲) those in the hereafter (۱)

Intercessors in this life: All the things that bring a man nearer to Allah and make him :eligible for divine forgiveness. The following come into this category

a. Repentance: Allah says: `Say: O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults .(altogether; surely He is the Forgiving, the Merciful And return to your Lord...' (۳۹: ۵۳-۵۴

It covers all the sins, even polytheism; if one repents from it and believes in One God, .one's previous polytheism is wiped out and forgiven

b. True faith; Allah says: `O you who believe! 'Fear Allah and believe

in His Apostle: He will give you two portions of His mercy, and make for you a light with .(which you will walk, and forgive you...' (۵۷: ۲۸

c. Good deed: Allah has promised those who believe and do good deeds (that there is) for (;them pardon and great recompense' (۵: ۹

.(O you who believe! Fear Allah and seek an approach (medium) to Him...' (۵: ۳۵`

.There are many verses with this theme

d. The Qur'an: `Indeed has come to you from Allah a light and a manifest Book whereby Allah guides him who follows His pleasure, into the ways of peace, and takes them out .(from darkness towards the light by His will and guides them to the straight path' (۵: ۱۶

.e. Anything related to a good deed, like the mosques, holy places and auspicious days

f. The prophets and the apostles, as they seek forgiveness for their people. Allah says: `And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah, and the Apostle had (also) asked forgiveness for them, they would .(have found Allah oft-returning (to mercy), Merciful' (۴: ۶۴

g. The angels, as they too ask forgiveness for the believers. Allah says: `Those who bear the throne and those around it, celebrate the praise of their Lord and believe in Him and (;ask forgiveness for those who believe' (۴۰: ۷

and the angels celebrate the praise of their Lord and ask forgiveness for those on earth...' .((۴: ۵

h. The believers themselves, as they

seek pardon for their believer brothers and for themselves. Allah quotes them as saying. - .(`and pardon us, and forgive us, and have mercy on us. Thou art our Guardian...' (٢: ٢٨۶

Intercessors in the hereafter: We use the term intercessor, in the meaning explained in :the beginning. The following come into this category

a. The prophets and the apostles: Allah says: And they say: "The Beneficent God has taken to Himself a son. Glory be to Him. Nay! They are honored servants; they do not precede Him in speech and (only) according to His commandment do they act. He knows what is before them and what is behind them, and they do not intercede except for him .(whom He approves...' (٢١: ٢۶-٢٨

Those who were called `son' of God, are in fact His honored servants and they do intercede for him whom He approves. Among them is Isa (Jesus), son of Maryam, and he .was a prophet. It means that the Prophets do intercede for approved persons

Again Allah says: And those whom they call upon besides Him have no authority for (or, do .(not own) intercession, but he who bears witness to the truth and they know (him)' (۴٣: ٨۶

b. The angels: The preceding two verses prove that the angels too may intercede, because they too were called daughters of Allah. Moreover, Allah says: And how many an angel is there in the Heavens whose intercession does not avail at all, except after Allah has given permission to whom He pleases

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(;and chooses' (۵۳: ۲۶

On that day shall no intercession avail except of him whom the Beneficent God allows` and whose word He is pleased with. He knows what is before them and what is behind .(them...' (۲۰: ۱۰۹-۱۱۰

c. The witnesses; Allah says: And those whom they call upon besides Him have no authority for (or, do not own) intercession, but he who bears witness of truth and they .(know (him)' (۴۳: ۸۶

This verse shows that those who bear witness of the truth do have authority for intercession. The witness mentioned here, does not mean the one killed in the battlefield. .It refers to the witness for the deeds, as was described in the Chapter of the Opening

d. The believers: They shall be joined to the witnesses on the Day of Judgment; it follows that they, too, may intercede-like the witnesses. Allah says: And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the witnesses with .(their Lord..." (۵۷: ۱۹

It is noticeable that Sayyid Tabataba'i did not mention the Imams or Fatima (sa) in his categorization of the intercessors. This is because the Imams are among the witnesses that he spoke of. In his explanation of the sixth verse of chapter one (۱), and verse ۱۴۳ of chapter two (۲), he implicitly stated that what is meant by the witness on the right path, are the Imams (as). In addition to this, there are various narrations, which clearly state that

.they (as) are the ones meant by the witnesses

Lady Fatima az-Zahra (sa) undoubtedly is included among the believers who are intercessors on the Day of Rising. If a certain class of believers have the right of intercession, then it is only reasonable that she (sa) is at the top of the category. Nevertheless, the previously mentioned narrations regarding her intercession deem it .unnecessary for us to speak further about this matter

Traditions Regarding Intercession

Sayyid Tabataba'i has also selected several traditions which speak of intercession on the Day of Rising by the Prophet (S), and Ahlul-Bayt (as). In order to become more familiar :with the subject from this viewpoint, some of these narrations are mentioned here

١ . Al-Husayn Ibn Khalid narrates from Imam Al-Ridha (as), who narrated through his :forefathers from the Leader of the Faithful (as) that he said

Messenger of Allah (S) said: `Whoever does not believe in my reservoir, may Allah not" bring him to my reservoir, and whoever does not believe in my intercession, may Allah not extend to him my intercession.' Then he said: `Verily, my intercession is for those of my Ummah who shall have committed great sins; as for the good-doers, there shall be no difficulty for them." Al-Husayn Ibn Khalid said: "I asked Al-Ridha (as); `O son of the Messenger of Allah! What is then the meaning of the words of Allah, Mighty and Great is He: `and they do not intercede except for him whose religion Allah is pleased with, "' (Al ,Amali

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.(As-Saduq

Suma'ah Ibn Mihran narrates from Abu Ibrahim (as) that he said about the words of ."۲
:Allah

May be your Lord will raise you to a praised position': The people, on the Day of` Resurrection, will remain standing for forty years; and the sun will be ordered so that it will ride over their heads and they will be bridled with sweat, and the earth will be told not to accept any of their sweat. So, they shall approach Adam to intercede for them, and he will direct them to Nuh, and Nuh will direct them to Ibrahim, and Ibrahim will direct them to Musa, and Musa will direct them to Isa, and Isa will direct them saying: `You should seek help from Muhammad, the last Prophet.' Thereupon, Muhammad (S) will say: `I'll do it'; and will proceed until arriving at the door of the Garden; he will knock on it. It will be asked, `Who is it?' (While Allah knows better), and he will say: `Muhammad,' then it will be said: `Open for him'. When the door will be opened, he will turn to his Lord, falling in sajdah. He will not raise his head until he is told: `Speak up and ask, you shall be given; and intercede, your intercession shall be granted.' He will raise his head and turning to his Lord, will fall (again) in sajdah. Then he will be promised as before; then he will raise his head.- Thereupon, he shall intercede until he will

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intercede even for him who would have been burnt in the fire. Therefore, on the Day of Resurrection, no one among all the nations will be more eminent than Muhammad (S); and this is (the meaning of) the words of Allah: `May be your Lord will raise you to a (praised position."(Al Ayyashi

:Ubayd Ibn Zurarah said .۳

Abu Abdillah (as) was asked whether a believer would have the right of intercession. He' said: Yes.' Then someone said: `Will even a believer need the intercession of Muhammad (S) on that day?' He said: Yes, the believers too will come with wrongs and sins; and there will be none but shall need the intercession of Muhammad on that day."' (Ubayd) said: 'And someone asked him about the words of the Messenger of Allah: `I am the Chief of the children of Adam, and I say this without boasting.' He said: Yes,'then he said: He will hold the chain-link of the door of the garden and open it; then he will fall in sajdah, and Allah will tell him: `Raise your head, to intercede, your intercession shall be granted; ask, you shall be given.' Thereupon, he will raise his head and intercede and his intercession .`will be accepted; and he will ask and be given

Al-Qumi narrates a tradition in his Tafseer, under the verse: 'and intercession will not .۴ avail aught with Him save of him whom He permits," (۳۴:۲۳), that Abu Al-Abbas al-:Mukabbar said

A servant of a wife of ‘Ali'

Ibn Al-Husayn (as) ,named Abu Ayman, came (to the fifth Imam- (as)) and said: `O Abu Ja'far! You mislead the people, saying intercession of Muhammad, intercession Muhammad.' (Hearing this) Abu Ja'far became so angry that his face took a glowering expression; then he said: `Woe unto you! O Abu Ayman! Are you deluded by chastity of your stomach and genitals? Why, when you will see the terror of resurrection, you shall certainly be in need of intercession of Muhammad. Fie on you! Would he intercede except for him who would have been sentenced to the fire?' (Then) he said: `There is not one from the early people to the later ones but he will need the intercession of Muhammad (S) on the Day of Resurrection.' Then again Abu Ja'far said: `Certainly the Messenger of Allah has (authority of) intercession for his Ummah, and we have (authority of) intercession for our Shiites, and our Shiites have (authority of) intercession for their families.' Then he said: And surely a believer shall intercede for (very large numbers of) people like the tribes of Rabi'ah and Mudhar. And surely a believer shall intercede for his servant, saying: ."""O my Lord! I owe this to him, he protected me from heat and cold

The (fifth) Imam said about the verse, 'And intercession will not avail aught with Him .۵ :save him whom He permits

No prophet or apostle may intercede until Allah permits him, except the Apostle of Allah;" because Allah has already given him permission

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before the Day of Resurrection; and intercession is (allowed) to him and to the Imams (from his progeny, and after that to the prophets." (Tafseer, Al-Qumi

:Ali (as) said' .۶

The Apostle of Allah (SwT) said: `Three (groups) shall intercede with Allah and their" intercession will be accepted: The prophets, then the (religious) scholars, then the (martyrs. " (Al-Khisl

:Abu Abdillah narrates through his father and grandfather, from 'Ali (as) that he said .۷

The garden has eight gates: one for the entry of prophets and the truthful ones, the" other for the martyrs and the good ones; and five gates are for the entry of our Shiites and lovers-I shall be standing on the As-Sirt (the path, the bridge over hell) praying and saying: `My Lord! Save my Shiites and my lovers and my helpers and those who followed me in the (life of the) world.' When all of a sudden there will come a voice from inside the throne: Your prayer is granted and your intercession for your Shiites accepted.' And every Shiite of mine and everyone who loves me, helps me and fights my enemies by (his) deed or word, shall intercede for seventy thousand of his neighbors and relatives; and (there is) a gate from which shall enter all the Muslims who witness that there is no god except Allah and in whose heart there is not an iota of enmity towards us, the people of the ."cause

,Al-Kadhim (as) narrated from his father, through his forefathers .۸

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:from the Prophet that he said

My intercession is for those of my Ummah who would have committed big sins; as for" the doers of good, there shall be no difficulty for them." He was asked: "Oson of the Messenger of Allah! How can the intercession be for those who have committed big sins; ,while Allah says

(;and they do not intercede except for him whom He approves' (٢١:٢٨`

and a committer of big sins cannot be approved?" He (as) said: "No believer commits a sin :but he regrets it and feels ashamed. And the Prophet has said

Enough is regret as repentance, 'and also he has said: `Whoever is pleased by a good deed and displeased by a bad deed, he is a believer.' Therefore, if there is someone who does not feel remorse for a sin he has committed, he is not a believer, and intercession will not avail him, and he will be an unjust one. And Allah says: `The unjust shall have no true friend nor any intercessor who should be obeyed' (٤٠:١٨)." It was said to him: "O son of the Messenger of Allah! How is it that he who is not sorry for a sin he has committed, he does not remain a believer?" He said: 'Anyone who commits a big sin, knowing that he must be punished for it, will certainly feel remorse for what he has done. And as soon as he is sorry, he is repentant, eligible for intercession. But if he is

not sorry, then he is persisting in it, and a persistent (sinner) is not forgiven; because he does not believe in the punishment of what he has done. Has he believed in that punishment he would have been sorry. And the Prophet has said: `No big sin abides with apologizing, and no small sin remains (small) with persistence.' And as for the words of Allah, "and they do not intercede except for him whom He approves, " it means that they do not intercede except for him whose religion He approves. Religion is an acknowledgement that good and bad deeds have to be recompensed. If one's religion were approved, one would feel remorse for the sins one would have committed, because (he would know what their result would be on the (Day of) Resurrection." (At-Tawhid

A similar theme is found in a tradition quoted in `Ilalu-Sh-Sharaye' from Abu Ishaq al- .٩ :Laythi that he said

O son of the Messenger of Allah! Tell me about a believer, possessing religious` understanding when he reaches (a high point in) knowledge and becomes perfect, does he commit fornication?' He said `By God! No.' I said: `Then does he indulge in sodomy? He said: `By God! No.' I said: `Then does he steal?' He said: 'No.' I said: `Then does he drink intoxicant?' He said: `No.' I said: `Then does he commit any of the big sins or indulge '?in any of these indecencies?' He said: `No.' I said: `Then does he commit a sin

He said: `Yes, and he is a believer, sinner, submissive.' I said: `What does submissive ..."mean?' He said: `The submissive (servant) does not persist in it, does not keep doing it

:Al-Ridha (as) narrated through his forefathers that the Messenger of Allah said .١٠

When the resurrection comes, Allah, Great and Mighty is He, will manifest himself to His" believer servant, and will remind him of his sins one by one; then Allah will forgive him; Allah will not let (even) a near angel or an apostle prophet know of his (sin), and will cover it least anyone becomes aware of it. Then He will say to his bad deeds `Be good deeds." ((Al-Khisl

:Abu Dharr said .١١

The Messenger of Allah (S) said: A man will be brought on the Day of Resurrection; and it" will be said: "Show him his small sins; and keep back from him his big sins." Then it will be said to him: "You did so and so on such and such a day." And he will go on confessing, while apprehensive of his big sins. Then it will be said: "Give him a good deed in place of every bad deed." Then he will say: "I had done some which I do not see- (mentioned) here. "Abu Dharr said: 'And I saw the Messenger of Allah laughing until his teeth were (shown." (Muslim

:As-Sadiq (as) said .١٢

When the Day of Resurrection comes, Allah Glorified and Sublime is He, shall spread His" mercy until

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(even Iblis will hope for His mercy." (Al-Amali, As-Saduq

(Visitation to Lady Fatima Zahra (sa

:It is reported that Lady Fatima (sa) said

My father said to me: `He who prays on your behalf, Allah, Exalted and Glorified is He," ."shall forgive him and make him join me wherever I may be in Paradise

For this reason, and to benefit the dear readers of this book, we include her visitation here and accompany it with the English translation. (This is the visitation mentioned in :((Mafatih al-Jinan (The Keys To Paradise

In the name of Allah, Most Beneficent, Most Gracious

Peace be upon Muhammad and his Progeny

;O you who were tried

Allah Who Created you, tried

(;you before He Created your (flesh

He found you patient with that which

,He tried you with. We claim that we are your followers

believing in you, and (believing and) bearing with everything

that has been brought unto us by your father

.and that which his successor brought unto us

Therefore, we beg you (now that we believe) to make us

.join both of them so that we may rejoice at being purified for following you

;Peace be upon you O daughter of the Messenger of Allah

;Peace be upon you O daughter of the Prophet of Allah

;Peace be upon you O daughter of the beloved of Allah

;Peace be upon you O daughter of the friend of Allah

;Peace be upon you O daughter of the sincere friend of Allah

Peace be upon you O daughter of the

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;trusted (Messenger) of Allah

;Peace be upon you O daughter of the best of Allah's creatures

;Peace be upon you O daughter of the best of Allah's prophets, messengers and angels

;Peace be upon you O daughter of him who is the best of all creatures

Peace be upon you O wife of the friend of Allah and the best of creatures after the ;Messenger of Allah

Peace be upon you O Mother of Al-Hasan and Al-Husayn, who are the masters of the ;youth of Paradise

;Peace be upon you the truth-teller (devoted one) and martyr

;Peace be upon you O gratified and accepted one

;Peace be upon you O well-mannered and chaste one

;Peace be upon you O human huri

;Peace be upon you O pious and pure one

;Peace be upon you who is spoken to by angels, and who is knowledgeable

;Peace be upon you O oppressed and usurped one

;Peace be upon you O repressed and defeated one

;Peace be upon you O Fatima, daughter of Allah's Messenger

;and may the blessings and mercy of Allah be upon you and upon your soul and body

.I bear witness that you have perished while fully knowing your Lord

(I also bear witness) that he who gladdens you, gladdens the Messenger of Allah (S)

(he who deserts you, deserts the Messenger of Allah (S

(he who harms you, harms the Messenger of Allah (S

he who bestows you (with a favor), bestows (a favor) upon the Messenger of Allah (S) and

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he who deprive you, deprives the Messenger of Allah (S) (This is) because you are "part of .him and his spirit which lies in his sides"

Allah, His Messengers and His Apostles are my witnesses that I accept him whom you ;accept, resent him who you resent

I exonerate myself to Allah from him who you exonerate yourself to Allah from, him who you be friend, hold as my enemy those who you hold (as your enemies), and dislike him .who you dislike

.Allah is the best Witness, the best-anticipated One, best Rewarder, and most Bountiful

(.It is recommended to pray on behalf of the Prophet and his progeny after this visitation)

All Praise is due for Allah, The Lord of The Worlds

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

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.It's obvious that all the responsibilities are due to the author

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office

Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ١٢٩, first floor

Website: www.ghbook.ir

Email: Info@ghbook.ir

Central office Tel: ۰۹۱۳۲۰۰۰۱۰۹

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